

A
TREATISE
OF
THE FOVRE DEGE-
NERATESONNES,

VIZ.

{the *ATHEIST* } {the *IDOLATER*.}
{the *MAGICIAN* } {and the *FEW*. }

Wherein are handled many profitable ques-
tions concerning *Atheisme*, *Witchcraft*, *Idolatri*,
and *Indaisme*: and sundry places of Scrip-
ture, cleared out of the
Originall Tongues.

Zutoils xai dphovre, Math. 7. 6.

Quarite & invenietis.

לא יבעתי ומצאתי אל חמסין
יבעתי ולא מצאתי אל חמסין -
יבעתי ומצאתי חמסין

Id est.

Non laboravi, & inveni: ne credito:

Laboravi & non inveni: ne credito:

Laboravi, & inveni, credito.

Seneca.

Letitio varia delectat, certa prodest.

*Being the fourth Volume, of the Workes of Mr. IOH. WHEMSE
of Lathocker in Scotland, and Prebend of Dunelm.*

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THE FIVE

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TO
THE RIGHT HONOV-
RABLE, AND RIGHT REVE-
REND FATHER IN GOD,
WILLIAM Lord Bishop of
London, and Lord High Treas-
urer of England, &c.

Right Honourable



He Church of God in
the Scriptures is not
unfitly compared unto
a Kingdome, and unto
a family; And first un-
to a Kingdome, where
in there are *filij regis*
Kings sonnes, who suc-
ceede to. their Father as heires of the King-
dome, secondly, *filij regni* the children of the
Kingdome, who sometimes *mendaciter se subji-
unt regi*, Psal. 18. Thirdly, *exteri* who doe not
acknowledge the King, nor he them for his
subjects. So in the Church there are *filij regis*,

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who

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who are the true children of God, and heires of eternall inheritance, and *filij regni*, who make a shew and profession of Religion, yet many of them may be cast out of the Kingdom into utter darkenesse Mat. 8. 12. Lastly, there are *exteri*; who live altogether without the Church and hate her, those doth God abhorre. Secondly, she is compared to a family where in there are some who are begotten of the same father, borne of the same mother, and *συντρέφει*, sucking one milke, and those are said to be borne at home, or home borne Levit. 18. 9. Jer. 2. 14. Those were heires succeeding to their fathers inheritance. Secondly there were those who were borne of the same mother, but not begotten of the same father, and those were called *foris nati* Levit. 18. 9. because *familia matris* (as the Hebrewes say) *non est familia*; and thirdly, those who are cast out of the family and belong not to it, as bastards, such a one was Jephthe Judg. 11. 5. who got no possession with his brethren in his fathers inheritance. So it is in the spirituall familie the Church, those who are begotten of the immortall seede of the VVord by God their Father, and borne in the Church their mother, and *συντρέφει* nursed upon the sincere milke, 1 Pet 2. 2. those are borne

borne at home, or homeborne; There are others who are borne of the same mother, ^{iniquissimos} mothers children, but not begotten by one father, and many of them are *foris nati*, when they are members of the visible Church onely, who if they be not begotten of the immortall seed of the word, and are not members of the invisable Church also, the Lord reckons them not as his children. The Church their mother bestowes some outward favours upon them, but yet they are not those true children who shall be partakers of the inheritance, and those mothers children onely oftentimes persecute their brethren, *Cant. 1. 6. My mothers children were angry with me*, but the third sort are those who are altogether out of the Church, and those the Church acknowledgeth not as her children. Such are those foure degenerate sonnes, the *Atheist*, the *Magician*, the *Idolater*, and the *Jew*, whom the Lord acknowledgeth not for his children, but will have them cast out like *Hagars* brats. Those foure doe hate the true Church most, persecute her, and detest her; and the Church to them is like a speckled bird or Owle *Ier. 12. 9.* who all set themselves against the Church; these foure are mightily increased now in the

world

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World, they are the bane both of the Church & Commonwealth, seeking like the Boare in the Forrest to roote out the Lords Vineyard; but the Lord hath put a hedge about his Vineyard to save it from them, and hee hath set up a watch-tower within her, to discover those enemies; he hath set the magistrate about her as a wall to defend her, and the Pastors as watchmen to observe them, and it is a blessed thing when these two agree for the safetie of the Church, then *Moses* and *Aaron* meete together and kisse one another, *Exod. 4. 16.* there is a great relation betwixt these two, the Church and Commonwealth, and they have not beene unfitly compared to *Hippocrates* twinnes, when the one laughed so did the other, and when the one wept so did the other; so when the Church of God prospereth so doth the Commonwealth, and when the Commonwealth decayeth so doth the Church, but when the care of both these is matched in one worthy person, that is an happie union, then they are like the two eyes in the head, which although they be two, yet they looke both one way, and although they be two, yet the *radij visuales* draw both to one object. Your Lordship hath an interest in both, you are a chiefe *Unigenitus* in the Church

Dedicatory.

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 and last they superinduce the vive colours,
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 to Dedicate these my travels to your Lordship
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 the Vine grapes of *Babylon* upon a time sent to
 the Vinetrees of *Judea* and beg'd some of their
 leaves

Cholis folio 92. 1.

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leaves to cover their grapes (for if there were not leaves to cover them, the grapes would quickly perish; If such as your Lordship doe not favour our poore grapes, they will suddenly goe to decay; accept therefore (my Lord) of these my travels, and looke upon them with a favourable eye, and when I shall see that they shall profit any thing the Church of God, and be approved by your Lordship then I have obtained my end.

Your Lordships in

all Duty.

JOHN WERMSE.



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FINIS



A
TREATISE OF
THE FOVRE
DEGENERATE
SONNES,

The A^THEIST, the M^AGITIAN, the
IDOLATER, and the I^EVV.

I SA. I. 2.

*I have nourished and brought up children, and they
have rebelled against me.*



L is very well knowne, and mi-
serable experience teacheth us,
that many who are anciently de-
scended, and come of Noble
parents fall into vile finnes and
degenerate from their anteces-
sors, not following their foot-
steps. Not unlike unto those are
the degenerate children of
God, (Ephes. I. 15. *Of whom the whole family of heaven
and earth is named*) who are fallen from that first estate
B b b b b b b b in

in the which they were created, and are not to bee reckoned as his genuine, and naturall children; but as unnaturall, not worthy to be called his sonnes. These degenerate children are foure. There rests the fift sonne, who is Gods naturall sonne, who worships God in purity and sincerity.

The Atheist denies his Father.

The Magitian renounceth his Father.

The Idolater misknows his Father.

The Iew killed his Father.

The Christian acknowledgeth and worships his father sincerely.

The first disobedient and degenerate sonne is the Atheist, who denieth God his father. The second is the Magitian or Sorcerer, who after that he had solemnly vowed himselfe to God in baptisme, yet after hee renounceth the true God, and giveth himselfe over to Satan, and enters into covenant with him. The third ungracious and degenerate sonne is the Idolater, who gives the creature that worship which is due onely to God. The fourth lewd sonne is the Iew, who cruelly murdered the Lord of life. The fifth sonne is the Christian, who feares God and worships him sincerely. And from these comes Atheisme, Magick, Idolatry, Iudaisme, and Christianity, which are the subject of this Treatise following.

Of the first degenerate sonne
the A T H E I S T.

Sathan that crooked Serpent turning himselfe into diverse shapes, hating alwayes that which is good, he studies alwaies to turne men out of the right way. Now to draw them into *δεισιδαιμονίας*, That is unto superstition. Sometimes againe he perswades them to *αθεΐαν*, that is to Atheisme; but he never drawes them to *δουλοῦν*, which is the true worship and the golden mediocritie. The Hebrewes call the Atheist *Acharen*, because he is altogether alienate from God. And the Poets in their Mythologies call him the sonne of the earth. And this Atheisme they call *γαιωνιάχισ*, the fight of the Gyants.

SECT. I.

Of the causes which leades men into Atheisme.

VHen the shallow braine of man cannot comprehend the infinite God, because he cannot comprehend him with his poore understanding, he begins by and by to despise him: and so Sathan leades the poore wretch to Atheisme, *Thou canst not comprehend him, therefore reject him.* That which should most diswade man from Atheisme, and lead him most to worship the true God: Sathan uses it as a snare to draw him

The first cause that moves men to be Atheists.

Bbbbbb 2

from

from God; for if we could comprehend God, he could not bee God: And if our minde could comprehend God, we should not be finite but infinite; and so consequently we should be Gods. We doe not comprehend God, but apprehend him onely, as the Schoolemen speakes.

The second cause.

Secondly, when men commit wickednesse, they study by all meanes to escape the punishment, *He lyeth in waite to catch the poore, and sayes in his minde, God hath forgotten, he hideth his face he will never see it. Psal. 10. 9.* And even as rebels after they have conspired against their soveraigne being guilty of *Lasmajestie*, they study to destroy all the rolles and registers, and that the King himselve bee put from his throne, that they may escape all punishment which they are liable unto. And as those who are addebted to others, wishes all the bonds and obligations, (whereby they are bound to repay) were burnt. So Atheists, and those who despise God, casting off the yoke of obedience, that they may worke sinne with greedinesse, denies altogether God and his scriptures.

The third cause.

Thirdly, if it fall out that sometimes the Atheist bee stirred up from this his Lethargy, and beginne to seeke any thing at the hand of God, hee doth it but coldly and faintly. And if the Lord grant not to him his desire according to his minde; either he denieth God altogether, or doubts at least *whether there be a God or not. Job 22. 15. What is the Almighty that wee should serve him, and what profit shall we have if we pray unto him.* So when the *Israelites* wanted water in the wilderness, *Exod. 17. 7.* they beganne to say, *Is the Lord amongst us or not.*

The fourth cause.

Fourthly, the constant course of nature, and the wheelles mooving one within another, and turning about in the selfe same manner, mooves the Atheist to Atheisme,

Atheisme, 2 Pet. 3. 4. *Where is the promise of his coming for since the Fathers sleasleepe all things continue as they were from the beginning of the creation.* But to those who lookes more neerely to the works of Gods providence, and to the connexion of causes; It is manifest, that the second causes are alwaies mooved by the first cause. And those who acknowledged the world to bee created (as they did) must acknowledge also that hee hath power to dissolve it.

SECT. 2.

Of the diverse wayes how the word Atheist is taken; and of the sundrie sort of Atheists.

FIRST, this word Atheist is taken for him who worships not the true God, *Ephes. 2. 12. Having no hope, and without God in the world.* Secondly, those who worships the true God, and false gods; are Atheists, as the *Samaritans*. Thirdly, those who worships the true God, by false meanes are Atheists, as the *Iewes*, and *Turkes*. But those properly are Atheists, who hath no God at all, and there are sundry sorts of them.

How many wayes this word atheist is taken.

First, some Atheists, who denyes altogether that there is a God, as *Diagoras*. Secondly, others doubted whether there was a God or not, as *Protagoras*. Who said, *Si Deus est unde prodeunt mala, si non est unde bona.* That is, if there be a God, whence cometh evill, and if there be not a God, whence cometh good things. Thirdly, those who granted that there was a God, but denied that he had any care of things below here. But enjoyed himselfe quietly in the Heavens, Such was *Epicurus*. Fourthly, *Democritus*, and *Leucippus*, and those

The contradicting Atheist.

The scepticke atheist.

The physicall atheist.

The stupide atheist.

those who held that all things were ruled by a fatall necessity.

Those Atheists againe are divided into the contradicting Atheist, who denies God and all religion. The second is the scepticke Atheist, disputing by way of Probleme, whether there be a God or not. The third is the Physicall Atheist, who measures all things by the law of nature. The last is the stupide or blockish Atheist.

The first sort of Atheist denying God altogether, are directly opposite to the Christian, and in part onely to the Physicall Atheist. The Physicall Atheist, and contradicting Atheist, are *semiantipodes*, halfe opposite: but the Christian is directly opposite to him, and they are very antipodes.

The second Atheist is the disputing Atheist, or scepticke, he propones whether there be a God or not, and while he hanges in *equilibrio*, betweene the two, yet he inclines more to the negative than to the affirmative part; and him we call *dubitabundum Athenum*, the doubting Atheist, and he is in the midst as it were betwixt the contradicting Atheist, and the Physicall Atheist.

The third is the Physicall Atheist, who is so taken up with those things which he perceives by sense, that hee never lifts up his minde to those things which favours of metaphysicks, and far lesse to those things which favours of divinitie, and he is so drowned in *natura naturata*, that he never thinks of *natura naturans*; that is, he is so drowned in nature below here, that he never looks up to God, who is the God of nature. And the common saying may be applied well to him, *Where there is three Physitians there are two Atheists*. And as those who are borne in the bordering Country, ye can hardly discern by their language what country men they are. So it is hard to tell whether this Physicall Atheist comes neerer

neerer to the scepticke or contradicting Atheist.

The fourth is the stupid Atheist, who by stupidity and blockishnesse quenches that light of nature, which is inbred in all men. And if it fall out at any time (which seldome happeneth) that he stirre up this inbred light, then it befalleth him as it doth those who hath some *Lucida intervalla*, that is, some cleare intermissions, in the midst of their madnesse, but afterward they are more madde then they were before. So those Atheists, after they have quenched those sparkes of light, they are more stupide then ever they were. This Atheist is a midst as it were, betwixt the disputing Atheist, and the Physicall Atheist.

Men are most discerned by their tongue, what country menthey are, and whence they fetch their pedegrees. The Christian man is *ισραηλιτης*, who speaks the language of *Canaan*, who prayses God, and worships him, and the Atheist is opposit to him, who is *ετερογλωσσος*, and of a strange language. Although the Atheists be *ὁμόγλωττοι* *inter se*, of one language amongst themselves. The contradicting Atheist is *αδύρογλωσσος*. Who setteth his mouth against the Heavens, *Psal. 73. 9.* Such as was that beast *Diagoras*.

The atheists are discerned by their language.

The second is the Physicall Atheist, who is *αεχ' ὕγλωσσος*, *sive impedita lingua*, who lispes sometimes, and stammers, that there is no God.

The third is the scepticke Atheist, and he is, *ἀμφοτέρω γλώσσῃ* disputing, *pro & contra*, on both sides.

The fourth is the Stupide Atheist, who is *ἄγλωσσος* scarce having a tongue, and dumbe when hee should praise God.

All these Atheists which we have reckoned up, must be refuted by the principles of nature onely, for all other arguments they scorne. When we dispute against a Turke, we may bring the Alkoron against him, when

By what arguments atheists are to be refuted onely by reason.

we dispute against a Jew, we may bring the old Testament, and the Thalmud against him, when we dispute against a Saducee, or a Samaritane, we may bring the five bookes of *Moses* against them, When we dispute against a Pagan, we may bring the wise sayings of the heathen against him. But nothing will serve against the Atheist, but onely to bring him to the barre of Reason, and God hath left this reason within him to convince him, and make him inexcusable.

How Atheists denies
the first principle, that
there is a God.

Object. But wee cannot dispute against him who denies the first principles, the Atheist denies the first principle, that there is a God: Therefore we cannot dispute against him.

Answer. The Atheist denies this first principle, onely in his Iollity, and wantonnesse; But when he is put to it in distresse, and God beginnes to frowne upon him, then he is forced to confesse, that there is a God. The foole faith in his heart that there is not a God, *Psal.* 14. 1. The heart is taken three wayes in the Scriptures, first, for the reasonable faculty of the soule, The Lord is said to give *Salomon* a heart like the sand of the sea, *1 King.* 4. 29. that is, a heart that could understand and apprehend all things, the foole labours to obscure this principle, in his understanding: Secondly, the heart is taken for the will and affections, *Psal.* 119. 36. *Incline mine heart to thy law, and not to covetousnesse*, that is my will and affections; So *1 Cor.* 6. 11. *My heart is enlarged to you Corinthians*, that is my will and affections. And in this sense the foole wishes in his heart that there were not a God to punish him, and to take order with him for his offences. Thirdly, the heart is taken for the conscience, *Dauids* heart is said to smite him, *1 Sam.* 24. 5. that is, his conscience smote him. The foole can never get this principle, blotted out of his conscience. But still he must be enforced to grant that there is a God, when his conscience is wakened.

The

The conscience in the *Syriack* is called *Tira*, *Rom. 2. forma mentibus impressa*, there are some lineaments drawne in the conscience which cannot be blotted out, which *Iamlicus de mysterijs*, chap. 11. calls a touch of the dietie.

Tara תארא *consci-*
entia from תאר *figu-*
ravit.

Things are not hidden in the conscience, as in sinking paper, where the letters can never be read, but they are written in the conscience, as letters are written with the juyce of an Onyon, where the letters at the first are not legible, but hold them to the fire a little, and then they beginne peece and peece to be legible; So the things written in the conscience, although at the first they seeme not legible, yet hold them a little to the fire of Gods wrath, they beginne presently to be legible: as the letters which were written upon the wall with a finger to *Belshasar*; there sinne is written with the point of a Diamont, and with a pen of iron, *Ier. 17. 1. Salomon* sayes, *Prov. 26. 3.* that the whip is for the fooles backe: when God beginnes to whip these fooles, the Atheistes, then they confesse that there is a God. In their jollity amongst their companions they can propound this question, whether there be a God or not? but when they are brought to the gallowes, and the rope about their necks, then they beginne to cry *peccavi*, and confesse that there is a God indeede. There was controversie betwixt the *Stoicks*, and *Peripateticks*; The *Stoicke* held that man had no passions in him, and that he was *ἀπαθής*; the *Peripateticks* held the contrarie: Now, it fell out upon a time, that a *Stoicke* and an *peripatetike* were sailing together in one shippe; there arose upon a sudden a great tempest upon the sea, the *Stoicke* began to looke pale, the *Peripatetike* marked this, and reasons this wayes against the *Stoicke*, thou lookest pale *Stoicke*, therefore thou art not *ἀπαθής*, without passions. He could not free himselfe of feare

Ccccccc when

when he was in danger to be cast away. So, although Atheistes given to their lusts, belch forth sometimes that there is not a God, yet in their distresses they are inforced to grant it. And as *Tertullian* writing against the *Gentile*. (who worshipped many gods) observeth well in sport, yee worship many Gods, but when ye are in distresse yee looke not to the capitall, where your many gods are, but ye looke up to the heavens, where the onely true God dwels. So Atheistes are inforced to grant, that in their perplexities, which they denied in sport.

Object. But how can we prove by reason against Atheistes, that there is a God, seeing to beleve that God is, is an article of our faith; and that which we beleve, is not taken up by reason, but by faith?

Ans. Some articles of our faith are onely beleaved, as the mystery of the Trinity, and the Incarnation of Christ: reason hath never place in these: There are other articles of our faith againe, that are both beleaved and taken up by reason; as the creation of the world, and the immortalitie of the soule, these may be proved by reason, and that there is a God.

Quest. When we dispute against an Atheist proving that there is a God; whether dispute we against him as Divines; or as Physitians doe, who brings their proofes from nature onely?

Ans. We dispute against them as Divines, although we use natural midses to this purpose, we dispute not as Physitians: Round wounds or circular are hardlier cured then long wounds, although the Chirurgian prove this by principles of Geometrie, yet he cures not the wound as a Geometritian, but as a Chyrurgian: So although the Divine proves there is a God by midses taken from nature, yet hee concludes not as a Physitian, but as a Divine.

Some articles of our faith are both beleaved and taken up by reason.

There are devils, therefore there must be a God.

Argu. I. Atheistes cannot denie, but that there are devils,

devils, and if they grant that there are devils, they must grant also that there is a God. But perhaps they will deny that there are devils, what will they say then to the *Demoniackes* that are possessed, and in strength surpasses many men; and sometimes they speak both Greeke and Hebrew, being Idiots, and unlearned, and if there were not such a spirit in them, how could they doe these things, and the devils being of such power, and so malicious and cruell, if there were not a superiour power to bridell them, and to restraine their wickednesse, they would presently turne all things upside downe. *Socrates* being accused of Atheisme, answered, that he beleevd alwayes that there were *genij*, both good and evill.

Argu. 2. The second reason to prove that there is a God, is taken from the conscience of man; when a man commits a secret sinne, which none is privie to, Iustice requires that this sinne be punished, and punished it cannot be unlesse there be both a witnesse, a Iudge, and a sentence given out. This witnesse beares record, but before whom? not before man, for no man knowes the fact. This witnesse then must testifie before a higher Iudge, before whom all things are knowne. *Darius* made a decree, *Ezr. 6. 11.* that whosoever should alter his word, that the timber should be pulled downe from his house, and being set up, that hee should be hanged thereon. So the great King of Kings, ordaines, that men should be tried by their owne conscience, and the timber of their owne house to torture them before him, who is the great Iudge. It was well said by *Bernard*, *In domo propria, & propria familia, habeo accusatores, testes, iudices & tortores, accusat me conscientia, testes est memoria; Iudex substitutus est ratio, voluptas est carcer: Timor tortor, oblectamentum tormentum, quotquot enim fuerunt oblectamenta mala, tot erunt tormenta dira in pana*

The conscience of man
proves that there is a
God,

*Bernard de interiore
domo, cap. 14.*

nam inde puniuntur, inde delectantur, In my owne house, and at home, I have the accusers, witnesses, Iudges, and torturers, my conscience accuseth me, my memorie is the witnesse, my reason is the subordinate Iudge, pleasure is the prison, feare is the torturer, delight is the torment; for in whatsoever pleasure a man hath taken delight in, with as many torments shall hee be punished. The Lord the great Iudge hath appointed this conscience as his deputie, to testifie for him, and to convict the evill doers.

The diversitie of the faces of men proves that there is a God.

S. Augustine cap. 8. adversus paganos.

Argu. 3. The diversitie of the faces of men proves that there is a God against the Atheist, for looke upon a company where there are tenne thousand men, yee will see them all distinguished by their faces, this distinction of the faces of men is most necessary for the preservation of the societie of men. The diversitie of tongues was a great judgement to the world, *Gen. 11.* that one of them could not understand another. But this distinction of faces is a great blessing to the world, for without it no societie could stand; then the husband should not know his wife from another woman, neither should the father know his children from other men, and if the malefactor were not taken in the very fact he needed not to be afraid. Saint *Augustine* writing against the *Panims*, calles this diversitie of faces a great miracle: Men are distinguished from other, sometimes by some marke, as the *Iewes* who lives amongst *Christians*. But these markes may alter and be changed: So men are distinguished by their languages, and by their dialects, as amongst the *Iewes*, some said *shibboleth*, and others said *Sibboleth*, *Judg. 12. 6.* So these about *Iernsalem* had a proper dialect to themselves *in autem dialecto. Act. 2. 8.* So *Peter* was knowne to be a *Galilean*, by his speech, *Matth. 26. 73.* and so the *Levite*, *Judg. 18. 3.* was knowne by his dialect, but these may soone varie, and so doth

not

not the faces of men. This diversitie of the faces of men, proves that there is a God, for this diversitie of faces comes, either from nature, from chance, or from God; here is not a fourth. This diversitie of faces comes not from nature, for nature endeavours alwayes to bring forth things alike, as in a bushell of barley, or wheate, wee see all the graines alike: This diversitie of faces, proceedes not from chance; If a man throw a die, and desire alwayes a diverse number to fall out to him, yet not withstanding, the same number shall occurre to him often, which argues that this diversitie of faces, comes not from chance. It rests then that this diversitie of faces comes onely from God, who hath onely distinguished the faces of men, for the preservation of societie amongst men.

Object. But if they say that this diversitie of faces comes from phansie; then I would aske them, seeing phansie is seene more in beasts than in men? what is the reason that there is no such diversitie amongst beasts, as there is amongst the faces of men; therefore it rests, that it is onely God who makes this diversitie of faces.

Argu. 4. *Non datur progressus in infinitum*, wee cannot make an infinit progresse in things, but we must rest in one chiefe and supreme cause. If a man be condemned by an inferior Iudge, and the sentence be just, then it is altogether unlawfull for him to appeale; but if he be wrongfully judged by an inferiour Iudge, he may appeale to his superior, as Saint Paul did to Cesar, *Act. 25. Nam appellatio est defensio justa & innocentia præsidium*: An appeale is a just defence and a safetie of ones innocencie; and the law of nature teacheth us this, that a man is bound to stand in defence of his owne life, as farre as he can by lawfull meanes, neither doth he wrong to any, when hee stands thus in his owne defence; and as in naturall causes, the inferiour causes, are

Many things distinguished from man from man but the face above all,

This diversitie of faces comes neither from nature, nor from chance, but onely from God.

We cannot be led from Indicatorie to Indicatorie, therefore at last wee must stay at the barre of the Iudgement of God.

subordinate to the influx of the superiour. So in cases morall, the inferiour Iudges, are subject to the superiour, and if they proceede not aright in judging, then they are not their deputies, and the partie wronged may seeke for redresse at the superiours hands; and because men should not be led from judicatorie to judicatorie, there are in all well constitute common wealths, some supreme judicatorie, from the which men may not appeale, as in Iudea the great Synedrion, in Athens, *Areopagus*, and in Rome, the Senate; but because all men may doe wrong and erre in judgement; the last and supreme Iudge is God himselfe, to whom men appeales. He is the judge of the whole earth, who cannot but judge rightly, *Gen. 18. 25.* Hee when he enquires for blood, forgets not the blood of the poore, *Psal. 9.* Who sayes, *Bene appellatum sed male Iudicatum*: He approves the appeale, but dislikes the wrong judgement. By this the Atheist may understand that there is a God, who is the Iudge of all.

A comparison betwixt
the Christian, the Devill,
and the Atheist.

Let us make a comparison betwixt the Christian, the Devill, and the Atheist: The Christian by a justifying faith, beleeves that there is a God, and he workes out his salvation with feare and trembling: The devill by an historicall faith, beleeves, that there is a God, *Iam. 2. 19.* and feares and trembles, but hopes not for salvation; but the Atheist he trembles onely, neither beleeves he by a justifying faith as the Christian doth, neither by an historicall faith, as the devils doth, therefore he is worse than the devill in this point.

A comparison betwixt
Balaam and the Atheist.

Secondly, let us compare the worst of men, and the Atheist together, let us compare the Atheist and *Balaam* the Diviner; *Balaam* said, *Num. 23. 10.* *Let me die the death of the righteous, and let my last end be like his.* *Balaam* beleevd the immortalitie of the soule, and the happinesse of the life to come; but the Atheist beleeves
neither

neither of these two; therefore the Atheist is worse than *Balaam* the Diviner.

Thirdly, let us compare the Atheist with the Saducee; the Saducees beleevd not the immortality of the soule, neither the resurrection of the body, yet when they were demanded, *Why then study ye to keepe the commandments of God*, they answered, *That it might goe well with them in this life*; they admitted also the five Bookes of *Moses*: but the Atheists, they acknowledge not the immortalitie of the soule, nether study they to observe the commandments of God, that it may goe well with them in this life; neither admit they any Scripture, therefore they are worse than the Saduces.

A comparison betwixt the Saducee and the Atheist.

Fourthly, let us compare the Epicure and the Atheist: the Epicure denies all Religion, that hee may prove the soule to be mortall; as *Lucretius* did, following *Epicurus*: Therefore he falls upon this conclusion, *1 Cor. 15. Let us eate, let us drinke, for to morrow we die*; That is, we shall be quite extinguished in soule and body, and there shall be no more of us than of beasts when they are knockt in the head: But the Atheist gos further than the Epicure; for he denies all Religion, and the immortalitie of the soule, that he may come to his conclusion that there is not a God; these three go alwayes inseparable together. If the soule be immortall, then there must be a Religion, and if there be Religion, there must be a God.

A comparison betwixt the Epicure and the Atheist.

Lastly, let us compare the Atheist and the devill alone, the devill acknowledged Christ to be the Sonne of the most high God, *Mark. 5. 7.* Secondly, he worshipped, *vers. 6.* Thirdly, adjures Christ, *v. 7.* and acknowledged, that an oath is the bond of the soule, *Num. 30. 2.* Lastly, he knowes that there is a day appointed, when God shall come to judge the world,

A comparison betwixt the devill alone and the Atheist.

Mash.

The Atheist should die
the death.

Matth. 8. 29. but the Atheist, neither acknowledge Christ to be the Sonne of the most high God, neither worships he Christ. He cares not for an oath, which is the bond of the soule, neither expects hee the last day of Iudgement; therefore in these he is worse then the devill.

These Atheists should die the death; *Whosoever worshipped strange Gods should die the death, Deut. 13. 9.* And *Asa, 2 Chro. 15. 15.* enlarges this threatning; *Whosoever would not seeke to the Lord God of Israel, should die the death:* Much more then should these die the death, who denies the true God. And the Heathens judged that Atheists should die the death, as *Laertius* witnesseth of that wicked *Theodorus*, who was condemned in *Areopago propter atheismum*. he was condemned for Atheisme: and *Socrates* (as this same *Laertius* witnesseth) *quod non eosdem, atque civitas deos pictaret, & quod nova numina invehret*, hee because hee beleeves not in these gods which the rest of the citie beleaved in, and studied to bring in new gods amongst them.

Atheisme is the center
of all finnes,

When there was no king in Israel, every man did that which seemed good in his owne eyes, *Judg. 17. 6.* So when men beleave that there is no good, what marvell is it that they runne not into all finnes and abominations? This Atheism, is the center of all finnes; and the Atheist is the vilest of all creatures, wherefore let us abhorre Atheisme above all other finnes, and shunne the company of these damnable Atheistes, who are appointed for hell and damnation.

SECT.

This Superstition exceeds in worship, and offers more to God than he requires at their hand, *Esa. 1. 12.* and as the Lord forbids to be too just, *Eccles. 7. 16.* so he forbids men to exceede this way, and to runne into superstition.

Quest. How can a man exceede in the worship of God?

Ans. in theologicall vertues, as they are theologicall, a man cannot exceede but onely in the circumstances, as when a man hopes hee must take heede what hee hopes for, how he hopes, and when; so a man cannot exceede in justice, in respect of justice it selfe, but in respect of the circumstances. This justice may degenerate, and may exceed; as when the Iudge considers not where or whom he should judge, or how hee should judge.

This superstition the mother of it is ignorance, *Ioh. 4. Yee worship yee know not what*; the companion of it is hypocrisies, the daughters of it are, *ἰδωλολατρεία*, willwor- worship, and idolatrey; and it is found more in women then in men, *Act. 13. 50.* and in the ignorant more than the learned; and it is like wine which runnes into a mans head, and makes him giddy, whereas true worship is like wine which goes to the heart and cheares it.

This superstition is hardly rooted out, jelousie, fren- sie, and heresie, and superstition are hardly rooted out; take but the example of the Iewes, who will not eate of the hollow of the thigh never since *Jacob* halted upon his thigh, saith *Moses*, untill this day, *Gen. 32. 32.* and it continues amongst the Iewes untill this day now, for they will not eate of that at all, but fells it to the Christians, and if the Christians will not buy it, they throw it to the dogges.

The superstitious are most sinistrous in their conclusions, because the nailes pierced the Lords hands, and

secte

No theologicall nor morall vertue can exceede in it selfe but onely in respect of circumstances men does exceede.

What are the mother and daughters of superstition.

Superstition is hardly rooted out of the heart The superstitious are sinistrous in their conclusions.

feete, and the whip whipped him, therefore they will worship them. The Philistims will not set their foote upon the thresholds of the doore, 1 Sam. 5. 5. because *Dagon* fell and brake his necke upon the threshold of the doore; but they should rather have set their foote upon the necke of *Dagon*, and treade upon him, because that *Dagon* could not preserve himselfe; that he brake not his necke.

Let us compare the religious, and the superstitious together; the superstitious finds no comfort in his Religion, as the religious doth. The Church to the religious is a place of pleasure, but to the superstitious, it is a place of torment; and therefore their Idols are called *excruciantia*, Jer. 50. 38. & *tormina*, in the temple hee is punished and vexed, there he holds up his trembling hands, and he goes no otherwayes to the temple, than if hee were going to the den of Beares or Lyons.

The labourer after his labour findes his sleepe comfortable unto him, Eccles. 5. 12. but the superstitious is as much troubled, when hee sleepeth, as when hee waketh. *Heraclitus* was wont to say, that there was one common world for all men, and that men when they sleepe, they goe every one into their severall world; but the superstitious, when he sleepeth is still in the common world, because hee is not freed from that which troubled him when he was awaked, *dormit ratio sed vigilat semper metus*, his reason is asleepe, but his feare alwayes waketh. It is a terrible thing to live under the power of a tyrant, but to live under a good king, or free common wealth, this is most comfortable: but those who feare God as though he were a tyrant; whether shall they flie from him? If they take the winges of the morning, and flie a farre off, yet hee is before them, and where shall they hide them from him? The Law grants this to servants, when they are desperate

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A comparison betwixt the religious and superstitious.

Plutarch de superstitione.

The superstitious is troubled as well in his sleepe as when he awakes.

Let us not flye superstition so that we fall into Atheisme.

and out of hope of libertie, they may begge that they may be sold and changed from a harder master to a more gentle; but the superstitious can finde no such change, neither shall hee finde a God whom he shall not feare servilly, and from whose service hee may exempt himselfe: Let us therefore flie superstition, but not as some men use to doe, who when they are flying from robbers and wilde beasts, they fall inconsiderately into some dangerous wayes, where there are steepe rocks, or dangerous pooles, wherein they may be drowned; so some men flying superstition, they passe by pletie, which is the midst, and fall into damnable Atheisme and impietic.

Of the second degenerate Son the MAGITIAN.

He prince of the world, saith Christ, *Ioh. 14. 13. had nothing in me, he found no sinne in Christ; therefore when he tempted him hee prevailed not, Aggressa est hic tentatio, sed non ingressa est.* The temptation assailed Christ, but prevailed not, because there was no sinne in him. When Sathan tempts us, he findes a way how to enter, he espies our nakednesse, and lookes where hee may most conveniently enter to tempt us. When Satan tempted *Eva*, first he began to tempt her, *in vultu* in her irascible facultie, which of all the faculties is most easily stirred, and suddenly kindled, when he said unto her (*bath God said?*) as if Gods commandement had beene an unlawfull commandement, and he had been injurious to man and woman to forbid them to eate of that fruit; but because Satan perceived that he could not prevaile that way with the woman, and that shee did adheare close to Gods interdiction; therefore Sathan leaving the irascible faculty, he turnes himselfe to *intellectu* to the intelligible facultie which *Adames* shewes in these words (*And the woman saw the fruit was pleasant*) she saw it, to wit, in her minde; therefore the Apostle, *1 Tim. 2. 14.* calls the first transgression *in dolo* that is a discepcion, then followeth the

When Sathan tempted
Eve what faculty of the
minde began he at first.

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corruption of ἐνδουλεῖται, that is, of the concupiscible faculty (*she desired the fruite;*) and thirdly, hee came backe againe to tempt her in δούλω, in her irascible facultie: And lastly, hee corrupted her in αἰσθητῶ, in her sensitive facultie. So Satan deludes the Magitians, and Witches; sometimes in their understanding facultie, sometimes in their irascible facultie, sometimes in their concupiscible, and sometimes in the sensitive facultie.

ἐν τῇ ὑγίαινῃ
Satan endeavours first
to tempt us 'in our un-
derstanding facultie.

First, he endeavours to corrupt them in their understanding facultie: Man after his fall hath a desire to know more than God hath revealed unto him, and more than is fit for him to know, and he seekes after Satan that he may informe him, and teach him. And that saying of S. *Augustine* may be fitly applied to these, *Multi propter arborescentia amittunt arborem vita.* Many lose the tree of life for the tree of knowledge; Example of this we have *Act. 19. 19.* And many of those who beleeved, came and confessed and shewed their deedes, many also of them who had used curious, Arts, brought their bookes together, and burned them before all men. This curiositie and desire of knowledge drew them to this Magicke. Men are desirous likewise to know things to come, and therefore they consulted with Satan. *Apollo* was called πύθιος παρὰ τοῖς Ἰνδοῖς, because they used to consult with him of things to come.

ἐν τῷ δούλω
So he tempts us in our
irascible facultie.

Men are given much to revenge, and Satan is ready to blow the bellows, and moves men to seeke for revenge; therefore they consult with him, *1 King. 21. 6.* *Manasses* used inchantments, and dealt with familiar spirits and wizzardes, and *vers. 16.* he shed much innocent blood; here Magicke and murther are joyned together: Men consults with the devill, that hee may shew them the way how they may the more fitly murther.

ἐν ἐνδουλεῖται.
He tempts us in our
concupiscible facultie.

Men are much given to their vile lusts, and fleshly pleasures;

tures; therefore they runne to Satan to further them in their beastly desires. An example of this we have in *S. Ciprian* (who afterward by the mercy of God proved a Martyr) he lusted after a virgine *Iustina*, and when by no meanes he could attaine to his purpose, at length he incals for the help of the devill that he might enjoy her. And *Plutarch* testifies in his booke, *De oraculorum defectu; Tripodē deorum oppletum impiis & obscenis questionibus & responsis*. That they would trie *Apollo* sometimes with Sophistrie, and sometimes as bad, they would demand him of incestuous marriages and adulteries, and such like; and he would be as ready to answer them, which things civill and honest men (saith hee) would have beene ashamed to have heard of; so men for filthy lucre runnes to the devill, *Act. 16. 16*. A man kept a *Damofell* possessed with a spirit of divination, because she brought her master great gaine by soothsaying.

Lastly, men seekes after Satan for their health, as *Ahaziah* when hee was sicke he sent to *Baalzebub* the god of *Eckron* to enquire for his health.

Nazianzen generations, 8.

4 v a i o d e t i n o
He tempus us in our
sensitive faculty.

SECT. I.

How Satan hath abused the most part of the world by his Magicke and Sorcerie.

VHen the Lord had planted a Church in *Judea*, and chosen *Israel* for his inheritance; Sathan envying this; first hee infected *Syria* with Sorcerie and Witchcraft, and from thence the people of God learned it. *Esay 2. 6*. because they be replenished from the East, that is, of the sorcerie of the *Syrians*; such as *Balam* was, who dwelt in *Syria*. Secondly, they learned this

How Sathan hath abused the most part of the world by his Magicke.

this Magicke, from those who lay upon the West, as from the Philistims, *Esay 2.6.* So this Magicke abounded amongst the Ammorites; therefore the Hebrewes saith, *In quocunque est aliquid de medicina & nihil est de via ammoriorum hoc licitum est*: that is, when men use naturall meanes; there is no sorcerie then as was amongst the Amorites. Thirdly, this Magicke abounded in the South of *Canaan* in *Egypt*, as we see in *Iannes* and *Iambres* who resisted *Moses*, *2 Tim. 3. 8.* they used a proverbe or taunt unto *Moses* (as it is written in the Talmud, *Tu stramen portas in Asra.* *Asra* was a place in *Egypt* where straw abounded most; their meaning was, that there was magicke enough in *Egypt* already, and therefore it was needlesse for them to practise their magicke in *Egypt*. So they said, *In urbem oleribus abundantem olera, venalia importas*; Thou carri's hearbes to sell to a towne that abound's with hearbes. So this magicke abounded in *Samaria*, where *Simon* abused the people by witchcraft, *Act. 9.* To whom all gave heede from the least to the greatest, and they called him the great power of God. So this sorcerie abounded in *Ephesus*, *Act. 19. 19.* Therefore they were called *γάρμαται ἰσχυροί*. This magicke was professed there, and they had Libraries of great price there, which afterward they burnt. So this sorcerie is very farre spread in these parts of the world where we live now, and where the Gospel is preached. The Prophet *Esay* speaking of the calling of the Gentiles, saith, *Esay 43. 5.* *I will bring thy seede from the East, and gather thee from the West, I will say to the North give up, and to the South keepe not backe*: so we may say now, that neither the North, nor the South withholds, but they runne from all parts of the world to the devill, and hee hath his synagogue where the Gospel is preached, and there he sets up his throne; Look to *Lapland*, *Finland*, and to the mountaines of *Savoy*, and here amongst

mongst our selves how they abound: Is not this a just judgement for the contempt of the Gospel?

SECT. 2.

How fearefull a sinne it is to enter in covenant with the devill.

Vhen men binde themselves one unto another, they binde themselves either by promise, or by an oath, or by a covenant.

They binde themselves by a promise: A promise is *obligatio fidei*, and here they paune their fidelitie and honestie, but in an oath, there is *obligatio anima & salutis*, In it they paund their fidelitie, honesty, and soule, and then by covenant which is confirmed by write, by oath, and by some solemne rites, as when they confirmed their covenants of old, they vsed to divide a beast in two: and those who entred into the covenant used to passe betwixt the parts of the beast divided, *Gen. 15. 10. Jer. 34. 18.* and they wished, that if they brake that covenant, they might be parted and cutte as that beast was into peices: And the Hebrewes say, *scindere fadus*; David saith, *scissores faderis mei*, *Psal. 50. 5.* that is, *who made a covenant with me* because a beast was cut, when the covenant was made; and this covenant they called *Berith*. To promise to the devill is a great sinne, but to binde our selves by an oath to him is a greater sinne; but to enter in covenant, with him is the greatest sinne of all, to deliver up to him soule and body to be tormented and cut by him at his pleasure.

Secondly, in all covenants fidelitie is most to be respected: There are foure great liars with whom a man

Eeeeeee

must

What a sinne it is to covenant with the devill.

These who covenants
with death, with hell,
and the world, makes
lies their refuge.

must not covenant, hell, death, the world, and the devill.

These who covenants with death and hell: as the Prophet *Esaiah* speakes, *Esay* 28. 15. *They make lies, their refuge, and under falshood they shadow themselves.* There are two things that secure sinners are most afraid of, the Iayle, and the Iayler, first of the Iayle hell, and next of the Iayler death.

The deceitfull heart of man promiseth to the secure sinner immunitie from both these, and makes an imaginarie covenant with man, and promiseth to secure him from them both; first, that hee shall be free from hell, and promiseth to him peace, when his destruction is at hand: when a man makes this kinde of covenant with his deceitfull heart, hee makes lies for his refuge, and his covenant is nothing.

Secondly, hee is afraid of death the Iayler, and in comes the deceitfull heart of man, and makes this imaginarie covenant, and puts the evill day farre from him, and so he makes lies his refuge. *Hagag* said, *1 Sam.* 15. 32. when he flattered himselfe that the bitterness of death was past, when as *Samuels* sword was hanging over his head. Secure sinners when death is neare to them, they put it farre from them, both in respect of preparation and expectation, and upon a sudden it surprises them, and in a sudden they goe downe to hell, wherefore we should never covenant with them.

The third lier that we should not covenant with is the world: The world is like that Olive tree, which *Babacuck* speakes of, *Hab.* 3. 17. *mentita est oliva; the Olive tree made a lie.* It promised faire in the spring when it blossomed, but it brought nothing to perfection. So the world promiseth much, but performes nothing really to men; and it is like *Jonah* his Gourd, when hee thought to have sheltred himselfe under it, a worme did consume,

consume it. So it fareth with the world, when men thinkes to shelter themselves under it, then it vanisheth; therefore we must never covenant with this liar, the world.

But above all to covenant with the devill, who is the father of lies, *Ioh. 8. 44.* This is the greatestt madnesse of all, who can trust him? or what fidelitie is in his promises? he is *χρησολόγος* and *δολογος*, *χρησολόγος*, who promisseth much in words, but performes nothing, *Magis blandus quam benignus*: So he is *δολογος*, ready to praise and flatter us, when hee mindes no such things, he holds out bread to us, but hee gives us a stone, he presents a fish to us, but he gives us a Scorpion, therefore wee should never covenant with him, hee is ready to intice us to sinne, and the first to accuse us: Hee is like unto *Iacob* who would have perswaded the man to have killed *Abisalom* the Kings sonne, and if he had killed him, hee would have set himselfe first against him, *2 Sam. 13. 18.* therefore we should never covenant with him.

Thirdly, God hath put an enmitie betwixt the seede of the woman and the seede of the Serpent; he hath not put anger betwixt them, for those who are angry one with another, they may be reconciled again, but he hath put this enmitie and deadly hatred betwixt them therefore they should never be reconciled. It is an unlawfull thing to make a league of peace where God hath proclaimed perpetuall warre. This warre is a most lawfull warre: The warres amongst the Iewes were either *bella spontanea*, or *bella praecepti*: *Bella spontanea* were these, which they undertooke willingly at their owne hand, but *bella praecepti* were those which they undertooke at the commandement of God: This warre is *bellum praecepti*, and not *spontaneum*; It is *bellum praecepti*. Therefore the Lord saith, *Iam. 4. 7. Resist the devill and he will flie from you*: A warre may be unlaw-

To covenant with the devill the father of lies, that is a fearefull covenant.

It is not lawfull to make a covenant of peace with the devill, where God hath proclaimed warre.

Two sorts of warre amongst the Iewes.

A Warre may be undertaken three manner of wayes unlawfully.

Targum Ionaab. cap. 25.
v. 18.

God hath promised us the victorie against Satan; therefore wee should never take peace with him.

full three manner of wayes; first, when it is rashly undertaken, without authoritie or command. Secondly, when it is prosecuted cruelly, & *cum medicina excedis modum*, when the physicke exceeds measure. And thirdly, when the end is unlawfull, when men respects onely vaine glorie, gaine, or revenge. But this warre is lawfull, both in respect of the commander, secondly in respect of the manner; we cannot be too eager in prosecuting this warre against this enemy, *And cursed is who doth this worke of the Lord negligently, Ier. 48. 10.* The Lord proclaimed a perpetuall warre betwixt Israel and Amalecke, *Exod. 17. 16.* and he caused him to write a booke of this for a memoriall; and the reason was, because the Amalekites cut off the taile of the host of the Israelites, that is, the faint and the sicke, and the straggling that came behinde. The Chaldee paraphrast paraphraseth this place after this maner: the Amalekites cut off from the Jews that part in which they were circumcised, and wherein they bare the marke of the Covenant of God, & threw it up in despight against the Lord. And doth not this Amalekite Satan, hate the badge of Gods Covenant in Gods children, and in contempt exposes the bodies of the Saints baptized to all shame and ignominie. Therefore the Lord hath registred this in his Booke, that there shall be perpetuall warre, with this Amalekite the devill; and herein wee should be *incommodis*, implacable, never to be reconciled, or to make a covenant with him.

Fourthly, God in this warre hath promised us the victory, *Rom. 16. The God of peace shall tread Satan under your feet.* And shall wee be so base minded then, as to yeeld to Satan, when God hath promised us the victorie. In other warres the event is doubtfull; and therefore the Scripture saith, *Ne gloriatur induens arma sed exuens, 1 King. 20. 11.* but in this fight we are sure of the victorie

victory when wee strive earnestly against the devill. And here we may rejoyce when we put on our armour, and when we lay them not aside, and preferre *injustissimum bellum injustissima paci.*

Fiftly, the thing which we contend for should move us to be earnest in this fight. *Non controversatur de limitibus sed de ipsa hereditate,* wee contend not here for the landmarks, but for the inheritance it selfe. When *Themistocles* was to fight againg the Barbarians, he saw two Cockes fighting most keenely, and then he tooke occasion to speake to his Souldiers. after this manner; *Hi neque pro patria neque pro parentibus nec pro sepulchris majorum, neque pro libertate aut filiis pugnant; sed tantum ne vincantur neuter cedit alteri. His ergo dictis Atheniensibus ingentes animos fecit.* These poore creatures neither strives for their countrey nor for their gods, nor for heir fathers sepulchres, nor for the liberty of their children; but they strive onely for the victorie. In this combat with the devill wee strive not for an earthly kingdom, nor for our parents, nor for the sepulchres of our antecessors, nor for our libertie, or for our children, but for an immortall inheritance and incorruptible; and should we not then be most eager in this fight.

Sixtly, when people who hath beene long at variance, mindes to make peace first, they make *inducias seu treugas*; and herē they use to give in hostage their children which are called *filiis oppignorationis*, *1 King. 1. 14.* When we enter in parly of peace with the devill, what can we lay in hostage to him, will we offer him rivers of oyle? that will not content him, *Mic. 6. 7.* if we offer him our first borne, that will not content him, untill we offer to him *unicam nostram*, or our darling, *Psal. 22.* and what can he seeke more of us. Therefore these who concludes a finall peace with him, are most desperate.

We contend for an everlasting inheritance, therefore we should be earnest in this fight against Satan.

If we take truce with Satan, nothing will serve in hostage, but our soules, what can we offer to him then in a finall peace.

It is well said by *Cajetan*, the conversing with the Angels in this life, is the beginning of eternall happinesse; so the conversing with the devils in this life is the beginning of eternall damnation.

SECT. 3.

Of the sorts of Covenants made with the devill, first of the direct covenant, and then of the indirect.

These who expressly covenant with the devill renounce God.

THese who enters into the direct covenant with the devill; first, they expressly renounce God. Our baptisme saith *S. Peter*, *1 Pet. 3. 21. Est stipulatio bona conscientia*; *The answer of a good conscience towards God*: where the Apostle alludes, to the custome that was in the Primitive Church, for these who were catechized were demanded of the catechist after this manner, *Credisne*, beleevest thou? And they answered *Credo*, I beleeve. So *abrenunciasne*, dost thou not renounce the devill? And they answered, *abrenuncio*, I doe renounce him. Therefore *Tertullian* in his booke *de resurrectione*, saith, *Anima non lavatione sed responsione sancitur*; the soule is not established by washing but by answering: And the devill being Gods Ape, when he drawes his slaves after him, he initiates them this wayes. Dost thou renounce the true God: They answer, I renounce him. His second demand to them is this, Beleeves thou in me? They answer, I beleeve: this is called *equatione*, when one promises, and the other restipulates.

These who enters into the direct covenant with him kisses him.

Secondly, these who enter into this direct covenant with Satan, they give him the kisse of homage; as the children of God are bidden to *kisse the sonne*, *Psal. 2. 12.*

Thirdly, they offer gifts to him.

Thirdly, they who enter into this direct covenant with Satan, offer gifts to him; as the three wise men offered

offered gold, incense and myrror to Christ, Num. 22. And his divination was in his hand, that is, the gift which he offered to the devill when he was divining. So *Ezech. 22. 7.* his divination was in his right hand. And as we may offer nothing to the devill, so wee may take nothing from him. The *Targum of Ierusalem* Paraphrasing this place, *Eccles. 2. 5.* [I planted mee Orchards, and trees in them of all kindes] is most injurious to *Salomon*; paraphrasing the place this wayes; I planted me trees which the *Ptolomei*, and the devils brought me out of India: This pharaphrase is most false; for although *Salomon* fell from the Lord, yet he fell never to covenant with the devill, either to offer any thing to him, or to receive any thing from him: and when he repents him of all the vanities, he never reckons up Magicke amongst them.

Fourthly, these who enters into a direct covenant with the devill takes his marke upon them. And as God set his marke of circumcision in the flesh of his children; so the devill sets his marke upon witches. When the false apostles perswaded the *Galatians* to be circumcised, then *S. Paul* saith, *That they gloried in the flesh of the Galatians, because they were circumcised, Gal. 6. 13.* So when Satan hath set his marke upon his slaves he glories in their flesh.

Markes are imposed for foure ends, first, they are notes of propertie to discern on mans goods from another to whom they belong. Secondly, they are notes of distinction. Therefore neatheardes and shepheards are called *pundatores*, *Amos 1. 1.* The words of *Amos* who was amongst the heardmen of *Tekoa*, *inter pundatores*, this was not a note of propertie, but a note of distinction which they set upon their beasts. Thirdly, for homage, as the marke of the beast, *Rev. 16. 2.* Fourthly, for ignominie and shame. Such was the markes which

The Iewes used to offer to their new crowned kings gifts. *1 Sam. 10. 27.*

Fourthly, they take his marke upon them.

Markes are imposed for foure ends.

נקרי *pundatores.*

which S. Paul bare about in his body, which hee calls *signum Christi*, Gal. 6. 17. they inflicted them for his shame, but he thought them to be his greatest honour and credit. These marks of Satan are marks of shame, of propertie, and of homage, they are commonly in some secret place of the bodie, and not sensible in that place, although ye thrust a bodkin in the place which is marked; and when he marks them, they have intollerable paine, as they confesse, untill Satan appeare to them the second time, and then the place marked is past feeling, and hath no paine at all. It is true that there may be some naturall cause why the part affected is not so sensible. But when this marke, and other presumptions concurre together, it should not be lightly rejected; and it may be *Semiplena probatio*.

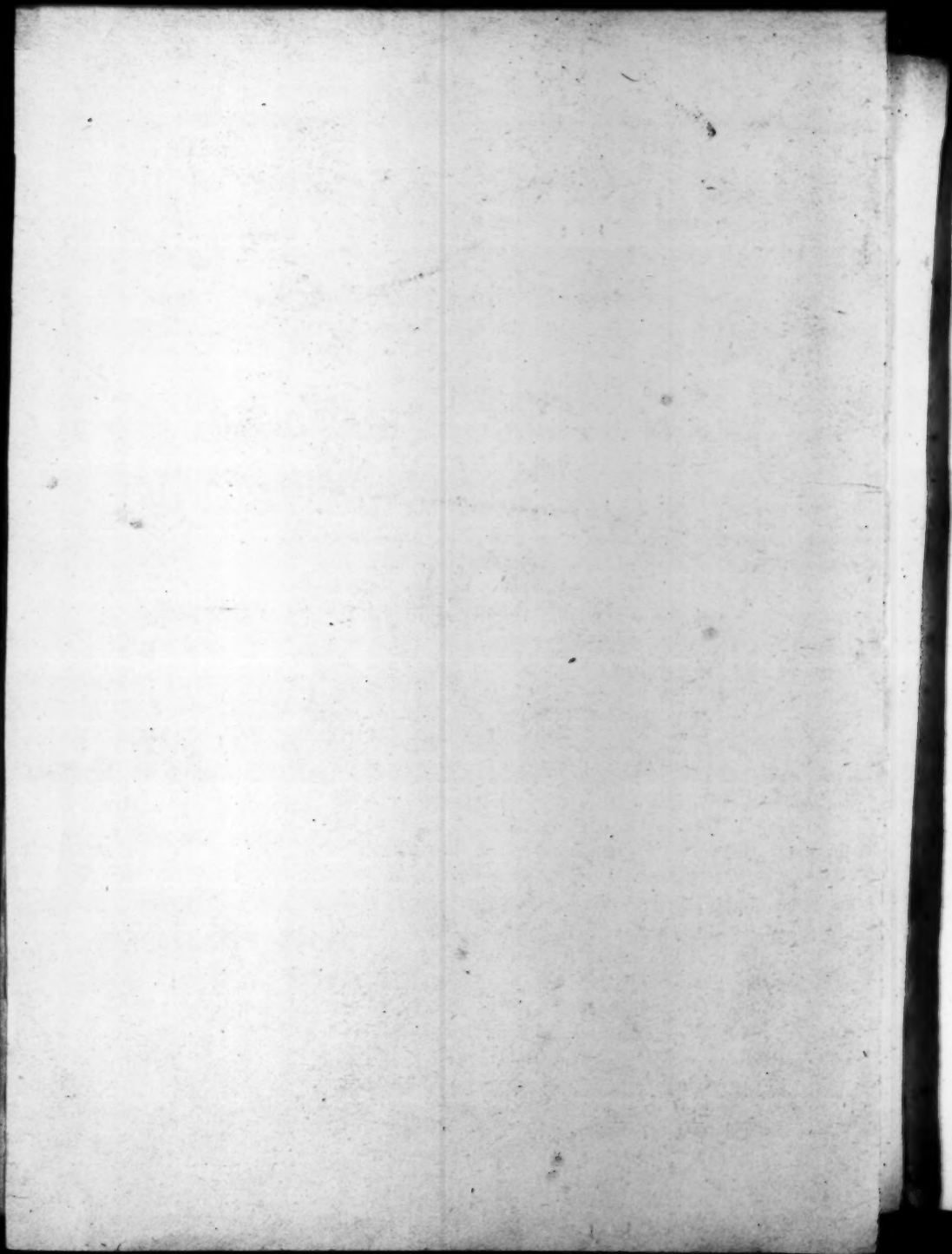
Pifily they eate and
drinke with him.

Fifily, they enter into such familiaritie with him, that they sit downe to eate and drinke with him, and rise to play. The Apostle forbiddesthe Corinthians, 1 Cor. 5. 11. *If a man be called a brother and be a fornicator, or an idolater, or a railer, or a drunkard, or an extortioner, not to eate with such a one;* farre lesse to eate with him who is without, whom God himselfe Iudges onely, and whom the Church medles not with. To eate with the devill who is judged already, who lies under that fearefull *Anathema maranatha*, 1 Cor. 13. 22. and under that eternall curse and malediction of God.

Lastly, they lie with
him.

And lastly, these who lies with the devill. If a man commit incest it is a greater sin then adultery, because he observes not the degrees of consanguinitie, *Levit. 18. 6.* If a male lie with a male, this is a greater sinne than incest, *Quia hic non observatur sexus*; because the sexe is not observed here. If a man lie with a beast, this is a greater sinne, this is confusion, *Lev. 18. 23. quia hic non observatur species.* It was a greater sin in *Anah*, *Gen. 36. 24.* to set beasts of divers kindes to engender together,





as the horse and the asse, who beget a mule, a monstrous generation. And the Prophet alludes to this sort of generation, *Hos. 4-4.* [*For they themselves are separate with harlots, cum meretricibus separationem faciunt*] *Tiparedum*]; they shall beget bastards such as the mule is, *Pered* is a mule; or they shall be unfruitfull as the mule; much more monstrous is that generation when a man lies with a beast. When all the beasts were brought before *Adam*, there was not one of them a match for *Adam*; to teach man that he should never match with a beast. When the Prophet *Jeremie* would expresse the filthinesse of the Jewes in their whooredomes, *Jer. 5. 8.* he saith, *Every man neighed after his neighbours wife.* This adultery made them like stoned horses running after a mare. So he compares them to salt birches, or filthy dogges. *The price of a dogge shall not come unto the house of the Lord thy God, Deut. 23. 17.* That is, of a whore or whoremonger, who are filthy as dogges; what is it then for a man to lie with a beast? But if onely with the devill, this is abomination of abominations: *Quia hic non observatur genus.*

Quest. An chobber chobbarim, *Deut. 18. 11.* *Psal. 58. 6.* be meant here of the expresse covenant with the devill, because it is said there *ligant ligaturas*?

Ans. They are not said there *ligare ligaturas*, because they enter in a direct covenant with the devill, the 70. translates it *onustatus*, for the serpents when they are enchanted runnes together in a knot, and wimples themselves one within another.

יפרדן
פרד mulus.

חבר חבִים

SECT.

S E C T. 4.

In what manner Satan appeares to those with whom he enters into the direct covenant.

Satan appeares three manner of wayes to these with whom hee enters in the direct covenant.

First by some visible body in shew.

לשעירי

חל. debija atra-
mentum.

דיאבולוס Syriace.

Whether it was the true Samuel or Samuel in shew which appeared to Saul.

Satan appeares to his confederates, three manner of wayes; First, *per apparentiam*. Secondly, *per assistentiam*, and thirdly, *per existentiam*.

First, Satan appeares to his confederates, *per apparentiam*, when hee takes some visible shape of a body upon him, which is not a body indeede, but a body in shew, and this is called *σκιωγραφία*, because a body it selfe is not presented to the eyes, but onely a body in shew; this is called *spectrum umbra πύμας*, and by the heathen *idolum*, Lev. 17. 7. Neither sacrifice your children hereafter *Lashgumirim hirsutis*. The devils are called hoarie ones, because they appeared in the likenesse of Satyres; hence afterward came this word *Satyre*, and hee appeares commonly to them in some terrible and fearefull shape. In the Syriacke there is but one word which signifies both the devill and Inke, because commonly he appeares to men in some blacke and terrible shape. The word in the Syriacke is *dairva*, which signifies both the devill and inke; but yet this subtil *Protheus* can change himselfe into any forme, he can transforme himselfe in an Angell of light, as he appeared to *Saul* in the likenesse of *Samuel*.

The question may be moved here, whether *Samuel* himselfe appeared to *Saul*? or was it *σκιωγραφία*, onely in shew.

Ans. the most of the Church of Rome holds that it was *Samuel* himselfe who appeared to *Saul*, as *Bellarmino*, *Seir*, *Lesius*, and not *Samuel* in shew. *Bellarmino* goes about to prove that it was *Samuel* himselfe, who appeared

appeared to *Saul* by the testimony of a Jew, for if it had beene counterfeit *Samuel* which appeared to *Saul*, hee would have come up with his feete foremost. This prooffe is as uncertaine as the thing which is in question, and this is but a begging of the question, when a thing uncertaine is proved by that which is as uncertaine. The Jewes held many absurd things concerning these apparitions; first, they say when wicked spirits are raised up, and called for by witches, their manner is to ascend with their feete upward, and their head downward, and that the spirit raised by the witch of Endor, came up with his head first contrary to the custome, and that thereby the witch knew him to be the King. Secondly, that the witch saw *Samuel* but heard him not, and that *Saul* heard, but saw not, and these that stood by, as *Amasa* and *Abner*, neither saw, nor heard. Lastly, they say that men shall rise in the resurrection in the same habite that they were buried in, because *Samuel* came up with his mantle about him; but these fables are to be rejected.

If it had beene *Samuel* himselfe who appeared unto *Saul*, then they charge *Samuel* with a lie; for this *Samuel* saith that it was *Saul* who raised him, and that hee was not raised at the commandement of God, and it is cleare, that it was this counterfeit *Samuel* who speaks here; for this *Samuel* saith, why hast thou troubled me? had it beene any trouble for the true *Samuel*, to have beene raised up by the Lord to reprove *Saul*. Secondly, God never used the ministrie of the Prophets after that they were translated to another life to instruct or reprove the people, but onely when they were living. *Elias* when he was yet alive would not reprove *Ioram* face to face, but left a letter to be given to him after his death to reprove him, 2 *Chro.* 21. 12. but hee never appeared to him visibly after his death; and as

Rabbi, David, Kimchi, 1 Sam. 28. 11.

The foolish dreames of the Jewes how spirits doth appeare.

It was not *Samuel* himselfe who appeared to *Saul* but counterfeit *Samuel*.

Nicephorus, lib. 14. cap.
48.

Christ when he left this world never intended to returne before the day of judgement: so neither will his servants, *Ioh. 21. 26. Where I am, there my servants are?* There is no intercourse betwixt the living & the dead, neither sending letters from them to us or speaking to us, or from us to them, *Luk 16.* Therefore that which *Nicephorus* writes, seemes to be fabulous; That the Emperour *Theodosius* after his death, sent a letter to *Chrysostome*. So for men to have written to to devill, as *Gregory Thaumaturgus* sent a letter to the devill, wherein he commanded him to remove out of such a place, (as *Gregorie Nyssen* writes) This seemes very ridiculous. And is it likely that the Lord (who would not answer to *Saul*, neither by the Prophets, nor by *Vrim* and *Thummim*) would appeare to him after his death; Last-ly it appeares that it was not the true *Samuel*, but the counterfeite, because he accepted of that religious worship which *Saul* gave to him in bowing himselfe to the ground, which the Saints of God would not have accepted; as the Angel who would not accept of that religious worship which *Iohn* would have given to him, *Revel. 22.*

Object. But the Scripture calls him *Samuel* which appeared here?

Answer. The Scripture speakes of things as they appeare to us, as we take up things, either by sense or in our conception; the Scripture calls the Sunne and the Moone great lights, *Gen. 1.* The Sunne is more than any of the Starres; but the Moone is lesse than any of the Starres except *Mercurie*; and yet the Scripture calls them great lights, because they seeme so to us: so the Scripture saith, *the starres shall fall from heaven, Matth. 24. 29. Rev. 6. 13.* because they seeme so to us. So Christ speakes of the Publicans according to the estimation of the Iewes, *Mat. 18. 17.* because the Iewes thought them more

The Scriptures speakes
of things as they ap-
peare to us, or as we
conceive of them.

more vile than other men; so Gal. 2. 15. *Wee who are Jewes by nature, and not sinners of the Gentiles.* The Gentiles were not greater sinners by nature then the Jewes, but the Apostle speakes here according to the opinion of the Jewes, who thought the Gentiles greater sinners than themselves. These things are spoken, as the Hebrewes saith *gual derech baganne, per vim turpitudinis*, because they speake this of them in contempt; so three men came to Abraham; the Scripture calls the Angels men here, because they appeared in the likenesse of men; and *Iohn* interprets this forme of speech, Rev. 21. saying *[the measure of a man which is an Angel]* that is, he was truly an Angel, but because he appeared in the likenesse of a man, therefore it was said *[the measure of a man.]*

Quest. But seemes not this a lie to call an Angell a man.

Ans. If the Scripture should bring in the Angels calling themselves men, that should not want some show of a lie. When the Scriptures brings in some apologies, as *Iudg. 9. 2 King. 14. 8.* The Scriptures brings not in the trees speaking there, but onely *Iothan* said this, or *Isaaz* said that: But *Esops* Fables, and the Proverbes of the Foxes, (which the Hebrewes useth) bring in the beast speaking, which although they be not lies, if we looke to the *imagination*, or a thing signified by them; yet they have some shew of lies: wherefore the Scripture which is free from all show of lies, saith onely; that *Iothan* spake this, and *Isaaz* spake that. The Scriptures call the Angels men, because they appeared in the shape of men: But wee never reade in the Scriptures, that the Angels called themselves men: If the three men which appeared to Abraham, whom he lodged all night, *Gen. 18. 2.* should have said to Abraham, *we are three men, I pray thee lodge us all night*, how could

FFFFF 3

they

מלאכים
קראו
אנשים

The Scripture never
brings in Angels cal-
ling themselves men.

Satan appears to his confederates when hee spake beside the Idoll, by the Priest, but not out of the Idols.

Thirdly, he appeared to his confederates when he spake out of the bellies of the Pythones and Witches.

311.

A difference betwixt the Prophets of God when they prophesied and those who were blasted by the devil when they prophesied.

they have beene excused from a lie?

Secondly, Satan appears to his confederates *per assistentiam*, *Zach. 10. 2. The Idols speake lies*. How did the Idoll speake lies? Sathan did not speake out of the Idols here, but it was the devill that spake beside the Idoll; so the Priests, when they lay upon the skins of the beasts (which they had sacrificed) and slept there, Sathan blasted them, to helch forth their oracles; Therefore *Virgil* saith;

Pellibus incubuit stratis, somnosque petivit.

God himself is said to speak by *Krim* and *Thumrim*, and yet it was the Priests who gave the answers; so *Gen. 41. 16. God shall give Pharaoh an answer*; how gave he him an answer? by *Ioseph*: so *1 Tim. 1. 17. false doctrine is called the doctrine of devils*: when as the devil himselfe speake not, but onely the false apostles by the devill.

Thirdly, he appears to his confederates, *per instantiam*; as when hee spake to *Eva* out of the serpent: These in the Scripture are called *obhoth*, *Lewis. 10.*, as you would say, bottles or bladders, because their bellies were extended like bladders, and the *seventy* translate them *in yassuudor*, *ventriloqui*; because the devil spak out of their bellies, and in the Syriack *spiritus rumoris*, *Ab. 16. 16.* because hee gave his answer out of the bellies of those Pythones, which were swelled up.

Here let us marke a difference betwixt these who were blasted by the devill, and the Prophets of God when they prophesied: the Prophets of God when they prophesied, *suerunt in spiritu*, *Rev.* they were altogether taken up by the spirit, neither were they any wayes distracted, or out of their wits: when they prophesied, they were sometimes weakened in body at the sight of the vision, as *Daniel*, and *Ezechiel* were, but still they were settled in minde, and free from these

these passions which might perturb the minde at that time; but when the devil blasted his prophets, as *Bar Iesus*, (*Syriace*) *Bar Shuma filius inflammationis*, they were mad, and distracted; they foamed at the mouth, & their neckes wried about, and oftentimes they gave their answers out of those parts of the body which modestie wills us to conceal. Therefore the Hebrewes saith, that *spiritus ascendebat per zacuro, & per necebbah; per zacuro*, by that part which shewes us to be men; *per necebbah*, by that part which shewes a woman to be a woman.

Secondly, they differed from the true Prophets, in *forma vocis*, in the forme of their voyce; for the unclean spirit when he gave his answers, hee peeped out of the earth, *Esay* 8. 19. and whispered out of the earth; whereas the Prophets of God lifted up their voyce like a trumpet, *Esay* 58. 1. and spake distinctly when they prophesied.

Q^y. How are true apparitions distinguished from false?

Ans^r. *Gerhon* in his booke intituled, *De probatione spirituum*, of the trial of the spirits, saith, that no transfiguration is to be admitted, but where *Moses* and *Elias* are present; where he alludes to the transfiguration of Christ upon the mount, where *Moses* and *Elias* were present. When the disciples saw Christ walking upon the sea, they tooke him to be a spirit, *Matth.* 14. 26. but when hee spake to them and said; *[I am he]* then they were no more afraid: It is the word that distinguishes the true apparitions from the false.

Man is very ready to be deceived by these revelations. When the Lord spake to *Samuel*, and called him once, twise, he tooke it to be the voyce of *Eli*, and not of God, *1 Sam.* 3. 5. So *1 King.* 13. the young Prophet was deceived by the old Prophet: What marvell is it then, if these impure spirits deceive? When Satan by his suggestions would have perswaded *Augustine* to

Hos invasi λαιμοδουλία.

זכור
נקבה

Oraculum delphicum
edidit responsa per pu-
den la puella.

They differed from
the true Prophets in
the manner of their
speech.

How are true appariti-
ons distinguished from
false.

aghtivm Bui Buo
-how qd dicit

seeke

Aug. lib. 2. confessionum
de vera religione.

seeke some signe from God, because he saw many deluded that way by false apparitions; therefore he often warned us, that we should not trust such follies or delusions. And *Gershon* in his Booke *De probatione spirituum*, of the triall of spirits, tells how *Satan* upon a time appeared to a holy man in a most glorious manner, professing himselfe to be *Christ*, and because the man was a religious man, and worthy to be respected above manie others, therefore he appeared unto him; But what answered the old man unto him, I desire not to see my Saviour here in this desert, it shall suffice me to see him in the heavens, and he said, *Sis in alto seculo, non in hoc, visio tua merces mea*: O Lord let thy sight be my reward in another life, and not in this.

SECT. 5.

What is Magicke, and who are Magitians.

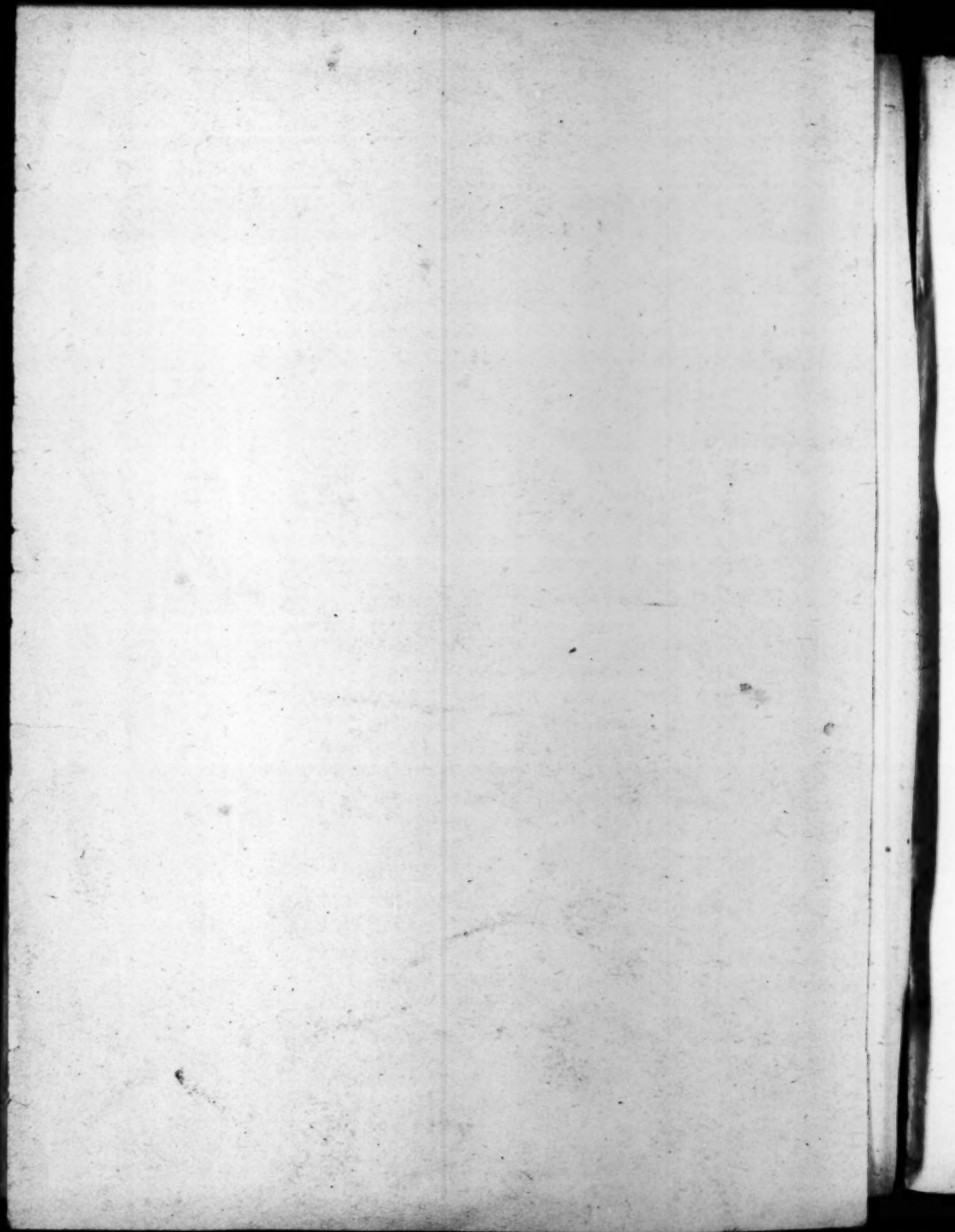
A Magitian is he who useth midfes which are onely proper to God, either in curing of diseases or working other strange effects.

Things appropriate to God, are first to worke by his word onely: Secondly, to cure by number. Thirdly, by order. Fourthly, he workes sometimes onely by the situation of the body. Fifthly, he workes sometimes by figure and character; Gods sixth priviledge is to use one midfe to cure all diseases. Gods seventh priviledge is to use naturall meanes, which notwithstanding hath no force in working of the miracle. Gods eight priviledge is when he useth one midfe to produce contrary effects; so he useth artificiall midfes, as the brasen serpent, *Pand's girdle*.

First, God useth sometimes onely words, when hee restoreth

These are magicians
who usurps any of
Gods priviledges in
curing or acting of
their fates.

Gods first priviledge
to cure by word.



restoreth the sicke to their health : as when he said to the man sicke of the pallsie, *arise and take up thy bed, Iohn 5.8.* When the Magitian useth words onely to cure the sicke, this is Magicke, usurping that prerogative which onely belongs to the Lord.

Object. It may be said, that Satan useth the words of the Scripture in curing of diseases, as when one is troubled with the tooth-ach, they bring these words of Scripture, *a bone of him shall not be broken :*

Ans. It is well said by one, *in nomine domini fit omne malum ;* that is, they abuse the name of God, when they are about their Magicke trickes : the Scripture useth these words to another sense, and therefore it is but a wresting of the Scripture ; *fraus dicitur fieri contra legem, vel ipsi legi,* Against the Law, when they doe a thing which is forbidden in the Law, and studies not to hide the fact with any colour ; but *fraus dicitur fieri legi,* when they doe a thing contrary to the meaning of the Law, and yet seemes not directly to doe against the Law ; when Magitians use words of the Law, they use them to another sense than the Spirit of God meanes, then *faciunt fraudem legi.*

Quest. When the devill hath the chiefe hand in working these strange things, what is the Magitians part in working here ?

Ans. The Magitian useth these signes which Satan and he had agreed upon, and this makes him guilty of that same fact with the devill. Two robbers lies in waite by the way for a mans life, the one gives the signe, and the other kills, they are both guiltie of murther here : So the Magitian useth the signe appointed by the devill, either to kill or to heale, and here both are guilty of the fact.

Quest. If there be no force in words, what meanes that, *Psal. 58. 5. the deafe Adder stoppes her eare, and hearkens*

GGGGGGGG

hearken not to the voyce of the enchanter? Here there may seeme to be some force in words to enchant?

Ans. Some saith that these words are spoken onely by way of apologue, as *Iudg. 9. The trees spake and chose them a King*, which cannot be understood literally. So the serpent is said to stoppe her eare, but one thing is said here, another meant, that the craftie courtiers of *Saul* would not hearken to *Dauids* good admonitions but stopped their eares; But the rule of *Quintilian* is true, that examples may be true or false, but all comparisons are taken from things which are true indeede, *Gen. 49. 27. Benjamin is like a Woolfe, who kills his prey in the morning, and in the evening parts the spoile*: If the wolfe used not to doe this, it were not a fit comparison: So if the Adder stopped not her eare, it were not a fit comparison.

Quest. How doth the words then enchant the Serpent?

Ans. The Serpent by nature, so soone as she heares the enchanter stoppes her eare, as the chicken newly hatched is afraid of the Kite. Satan in the meane time joynes himselfe with the second cause that hee benummeth the serpent that she cannot sting: And this we may perceiue also in the Lunatickes, whose braines are swelled up in the full Moone. Satan marking the second cause here, takes occasion to worke upon the braines of poore Lunatickes and makes them madde: so Satan concurres here with the second cause and benummeth the serpent so that she cannot sting; therefore the *Psalmist*, *Psal. 58. 6.* useth the same words which are set downe in the Law, *Deut. 18. 11. chobher chobharim*; but when the serpent becomes old once & fit regulus, then he will not be enchanted.

The second privilege properly onely to God is to worke his miracles by observing number, 2 *King. 5. 10.*

All comparisons must be taken from things that are true, but not examples.

חֵכֶם חֲבָרִים

Gods second privilege to worke by number.

Go and wash thy selfe seven times in Iordan, and thy flesh shall be made whole, 2 Kin. 18. 43. Eliab said to his servant, goe againe seven times; so Iosh. 6. 7. but upon the seventh day thou shalt compassse the walls of Iericho seven times. This number of seven could doe nothing of it selfe; but it was a meanes appointed by God to worke those miracles, when witches in their forceries useth this number of seven, they usurpe that which is onely proper to God, therefore it is Magicke. Some calls this Magicke *Magiam geometricam*; such was the Magicke of Balaam, Num. 23. 5. when he caused seven altars to be built: so when the witch bids the sicke partie to dippe his shirt seven times in south running water, this is plaine witchcraft using that midse of number which is due onely to God. Physitians in curing of diseases which they call chronicke diseases, as in curing their tertian agues, or quartan agues, they observe number, as the third day, fourth day, but here there is a naturall cause; but when the Lord commanded Gideon, Iudg. 6. 25. to take the second yong bullocke of seaven yeares old and offer it, there was another reason that moved him, here hee respected not the bare number; Here he commands him to offer the bullocke of seven yeares old, because it was borne that same yeare that the *Adiamites* began to oppresse the people of God.

The third priviledge of God in working his miracles is by order, Ioh. 5. whosoever went downe first into the poole, after that the Angell had troubled the water, was whole and none other: If he had not gone downe first and kept this order, he had not beene healed; so witches in hurting or curing they observe order. A man is lying sicke in his bed, they use usually to take the sicknesse and lay upon him who comes first in at the doore, hee dies, and the sicke man is cured: this is witchcraft observing order which is onely proper to God.

Gods third priviledge
to worke by order.

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Gods fourth priviledge
to worke by situation
of the body.

The fourth priviledge of God in working his miracles, is the situation of the body, *2 King. 13. 17. Elisha commanded loaz King of Israel, and said unto him, open the window Eastward and shoot.* This situation of the body was a meanes appointed by God in working this miracle. *Daniel* when he was in *Babylon*, he opened his window and looked towards *Ierusalem* when hee prayed, but this was a part of the ceremoniall worship commanded under the Law; for the Iewes when they were in a strange countrey were bound alwayes to turne their faces towards the Temple when they prayed, *1 King. 8.* And when they were in the temple they turned their faces alwayes to the West when they prayed, because the propitiatory was placed in the West end of the Temple contrary to the worship of the Heathen, who turned their faces alwayes to the East when they worshipped, *Exech. 8. 16.* Here they respected not the situation of the body, but the manner of the worshipping, but God in working of this miracle would have the situation of the body observed as the situation onely. *Balaam* when he would curse the people of God, *Nnm. 24. 19.* turned his face towards the *Israelites*, and his hinder parts to the *Moabites*, and to the *Amonites*; therefore they are called *Bene Sheth*; that is, *filij natum*, because they were behind *Balaams* backe or posteriour parts.

Gods fift priviledge is
to worke by figure or
character.

The fift priviledge of God in working his miracles is by figure or character. When the Lord God appointed to destroy *Ierusalem*, these whom he minded to save in this destruction, he caused to marke them in their foreheads with this signe. *Exech. 9. 4.* The signe of it selfe had no force, yet it pleased the Lord to use this signe for the preservation of his owne. The Magitians in their conjurations and exorcismes useth oftentimes characters and figures. Therefore the Scripture calls them

chariti.

chartumim a *charas* in *sculpere*, because they engraved their charecters. *Elimas* the forcerer, *Att.* 16, 8. In the Arabicke is called *Chartam*, because he used figures and circles in his conjurations, See *Dan.* 2. 2. So the *Teraphim* were made to the likenesse of a man, and engraven with divers characters and figures. Therefore *Aquila* translates them *μωρῶματα*, when Magitians useth circles and figures in their conjurations, they usurpe one of Gods priviledges, and this is Magicke.

This is also one of the singular priviledges of God when he useth one meanes to cure all diseases, *Ioh.* 5. *Whosoever entred into the poole after the water was troubled by the Angel, he was cured of whatsoever disease he had:* This was Gods *panaceum* or *πανακον*, to cure all diseases. When forcerers and witches useth one remedie for all diseases, this is plaine magicke and an usurpation of the priviledge which is due onely to God.

Gods seaventh priviledge in working of miracles, is when hee used salt, spittle, meale, oyle, dust, these midses had no force in working these miracles, and they were not as the Schoolemen speakes, *media operantia sed deferentia*, and God did not here *συνεργῶν* but *ἀνεργῶν*, that is, he wrought by these meanes, but not in these meanes: When a Fisher is fishing he catches upon the hooke the crimpe fish; the crimpe fish-transmits a benumdnesse, first, to the hooke, then to the line, then to the goad, and last it benumes the fishers arme, now because the line and the goad are not capable of benumdnesse; therefore they are but *media deferentia*. And these mides were of three sorts which the Lord used; first, he used some midses as seemed to have some naturall force in them, yet had none. Secondly, hee used midses which had no power in them, and seemed to have no power. And thirdly, he used midses which a contrary power in them. First, he used midses which

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Gods first priviledge to use one meanes to cure all diseases.

Gods seaventh priviledge when he useth meanes to cure, which hath no force in them.

Why God useth meanes
which hath no power
in them, nor seemes to
have no power.

seemed to have a naturall power in them, yet had none at all, *2 King. 4. 34.* And he went up into the bed and stretched himselfe upon the child, and laid his mouth to his mouth, and his eyes to his eyes, so that the flesh of the child began to grow warme; he did this, *non aliquo ritu sed affectus vehementia*; and so Paul fell upon *Eutichus*. Againe; he went up and downe the house, now this way, now that way, and went up the second time, and stretched himselfe upon the child, and the child needes seven times. The heat of the Prophets bodie here might have seemed to have had some naturall cause to have made the childs flesh warme; and to have brought life to him againe; but there was no naturall cause here to helpe the child to live, but onely the power of God. So when the Lord commanded to lay a lump of figges to *Ezekias* his sore, *Esay 38.* Figges of themselves would matured the boyle: One would have thought that there were some naturall power in the midse here to produce this effect to make the boyle ripe, but there was no force at all in the midse here when it was applied to the sore, but the hand of the Lord did it onely.

Quest. Ye will say then, why used God these meanes if they had no force at all to produce the effect?

Answ. God used such meanes to obscure his power a little in working of the miracle, he cast a vaile over his miracle covering it as it were with nature, and by his example taught us, that we should not neglect the second causes and ordinary meanes. Therefore Christ having wrought the miracle of the loaves, he comanded to gather up the broken meat, *Mark. 8. 8.* Secondly, the Lord used meanes which had no power at all to effectuate these miracles, neither seemed they to have any power in them, as the staffe of *Elisha*, *2 King. 4. 29.* the girdle of *Paul*, and *Peters* shadow, *AE. 15. 15.* And the Lord used such meanes as these that his glory might appeare the

bornest

more,

Why God useth meanes
which hath no power
in them, nor seemes to
have no power.

more, and that we should no sticke too much to the second causes, as *Ase* did to the Physicians. Thirdly, God useth meanes sometimes which have a contrary effect, and these meanes he useth that his glorie might most appeare. And in these miracles the Hebrewes saith, that there was *miraculum in medio miraculi*, that is, there was a miracle within a miracle, 2 *King.* 2. To make the bitter waters sweet, was a miracle, but to make them sweet by salt, that was a miracle within a miracle; So *Num.* 17. *Aarons* rod brought forth first leaves, and then it blossomed, to bring forth leaves was a miracle, but then to blossome was a miracle within a miracle: for all stonefruits blossomes first, and then brings forth leaves. So to restore the sight to the blinde was a miracle, *Ioh.* 9. but to cure him by putting clay to his eyes, this was a miracle within a miracle; So 1 *King.* 18. 35. to send a fire from the heaven to burne the burnt offering was a miracle, but that the burnt offering should burne when water was powred upon it, and the ditch round about the altar powred full of water, then for the sacrifice to burne, that was a miracle within a miracle; when the forcerer or witch useth such meanes in which there is no power to heale, this is Magicke, and an usurpation of Gods prerogative. Therefore the Hebrewes saith, *In quocunque est aliquid de medicina in eo nihil est de via Amorceorum*, *Lev.* 18. 3. That there is no witchcraft where we see naturall reason or physicke to appeare; when witches useth meanes to cure, which hath no naturall helpe in them; this is magicke usurping one of Gods priviledges.

God useth sometime one meanes to produce contrary effects; as the bitter waters made the guiltie woman bellie to rot and consume, but it made the honest woman to conceive, *Num.* 5. 28. When witches useth one meanes to produce contrary effects, it is the usurpa-

Why God useth means which have a contrary power in them.

Gods right priviledge when he useth one meanes to produce contrary effects.

God useth artificiall
meanes in curing of dis-
eases,

Signes are of foure
sorts.

Divine signes,

Naturall signes.

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tion of Gods priviledge, and then it is witchcraft.

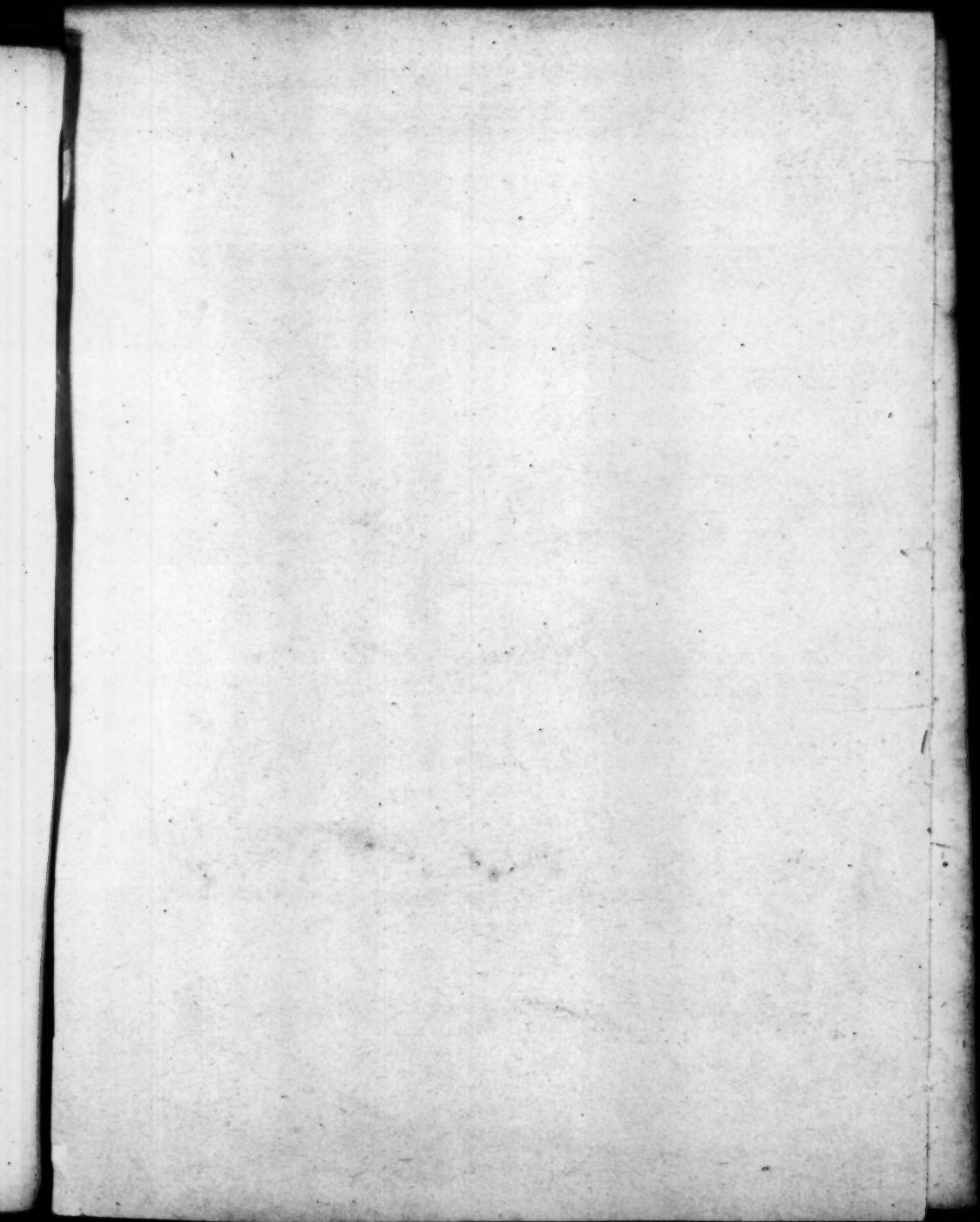
God useth also artificiall meanes in curing of diseases, as the brazen Serpent, Pauls girdle; and here the Hebrewes saith, *Deus aufert noxam per eum qui noxam infert*; as the looking upon the brazen serpent cured these who were stung with serpents, *Num. 31. 9*. In naturall things it is the forme that workes more than the mater; in artificiall things it is the mater that workes more than the forme; but here neither the mater nor the forme workes. The Magitians useth sometimes artificiall meanes in working strange things; as *Giger* made himselfe invifible by his ring.

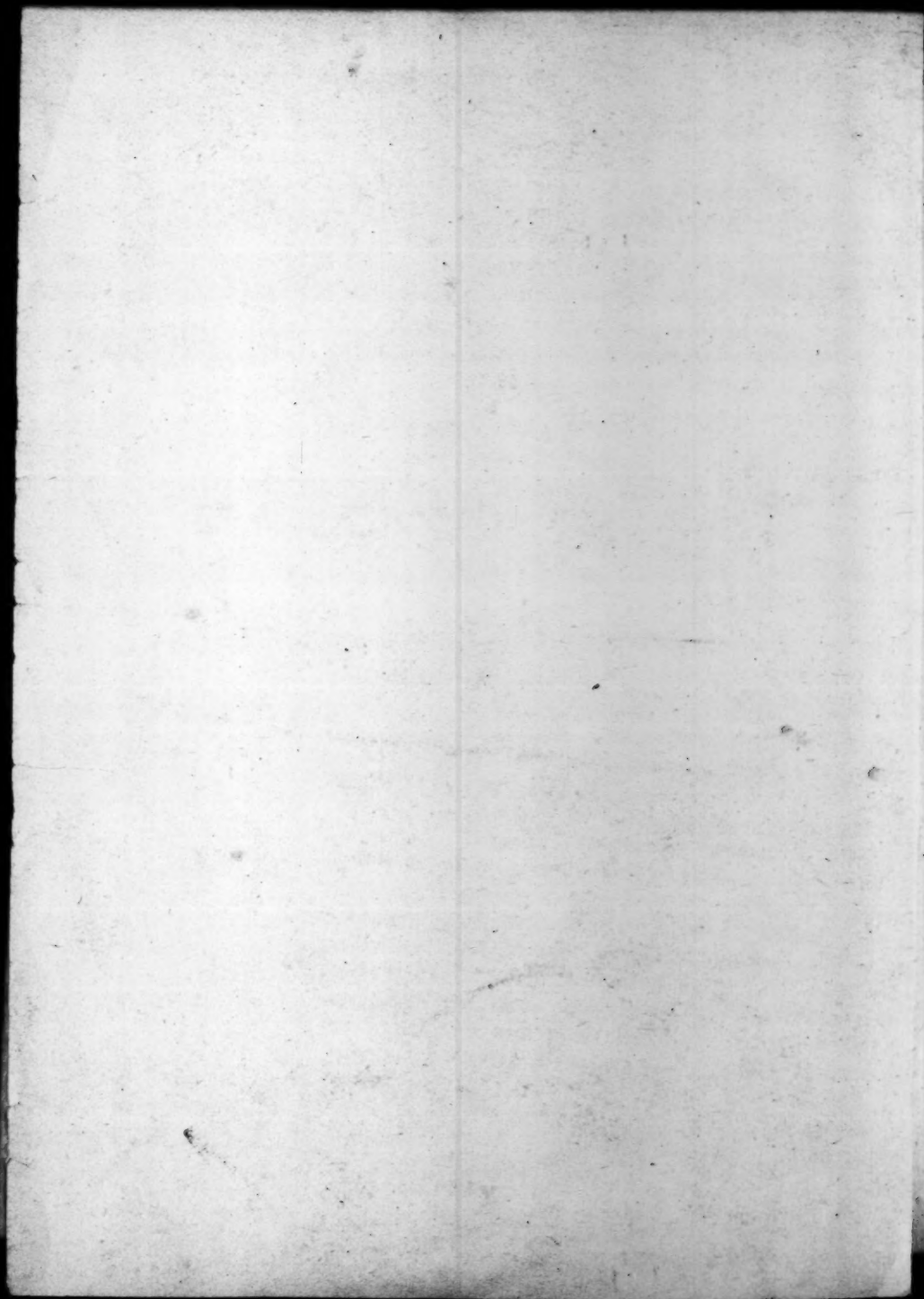
The Magitians also observe signes. Signes are of foure sorts; first, there are divine signes; secondly, there are naturall signes; thirdly, superstitious signes, and fourthly diabollicall signes.

First, divine signes *Ezech. 37. 16*. *Sonne of man take thee one sticke and write upon it for Iudah, and for the children of Israel his companions; Then take another sticke and write upon it for Ioseph the sticke of Ephraim, and they shall be one in thy hand.* Here the joyning of the two sticke in the Prophets hand, was a signe of the joyning of the tribes together. So when *Agabus* tooke his girdle and bound himselfe with it, it was a signe to *Paul* that he should be bound at Rome, *Act. 21. 11*.

Secondly, we may observe signes naturall, and make use of them as the Physicians doth in a mans sickenesse; and the Jewes saith that there are fixe signes which are good to know when they are found in a sicke man; the first is *gnatus stermutatio*, needling; the second is *Seignir*, *sudor*, sweating; the third is *Shilsbul*, *sedes five egestio*, when he hath the benefite of the stoole; the fourth is, *Kera pollatio nocturna gonorea*, the shedding of his seede; the fifth is *Shena somnus*, sleepe; the sixth is *chalom somnium*, a dreame. We may observe these naturall signes.

The





The third are superstitious signes, as if one meece a hare first in the morning, they take that for an evill signe, and people are much taken with these superstitious signes.

Superstitious signes.

The last are diabolicall signes; when *Zoroastes* was borne he presently laught; they gathered by that, that he would prove afterward a great Magitian: this was a signe from the devill and not from God.

The devill useth sundry diabolicall signes with his witches: They take a belt in their hand, and measure how many inches long the belt is; If ye name to them the name of the person who is sicke, they will tell you presently whether the person will live or die; if the person will die then the belt growes a great deale shorter by so many inches then it was before; but if the person be to live then it is a great deale longer then it was before; this is the common practise of witches. To breake off or to dissolve this covenant with the devill is a very hard thing; *Simon Magus* desired *S. Peter* to pray for him, but he could not pray for himselfe, and unlesse the stronger man come in, and bind Satan and dispossesse him, he can never be dispossessed, *Luke 11.*

Diabolicall signes.

He that hath a desire to come out of these snares of the divel, first he must know in what a dangerous estate he stands in, without repentance he cannot enter within the holy citie. Secondly, he must know, that upon repentance he may be received into the kingdome of God againe, as *Manasses*, *2 King. 21.6.* and those of *Ephesus. A. 19. 19.* And such was *Cyprian*, who afterward proved a martyr; then they must confesse their finnes. *A. 19.* and shew their deedes, and last burne their magicke bookes, although they were of never so great a price, it is not lawfull to keepe such bookes but to burne them, *A. 19. 20.* We may read the bookes of Heretickes and keep them, but these books we may not keepe.

How men must breake off this dire & covenant with the devill.

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Whether it is lawfull to
remove the signe put
by the devill or not?

A question may be moved here in breaking this direct covenant with the devill, whether it is lawfull to remove that signe which the devill hath put for the hurting of man or beast. Example, the devill bids take a roade, and put it under the threshold of such a mans doore, and when the man or any that belongs to him comes over that doore, then they shall die; Whether is it lawfull to remove the signe, or not, when we know it is put there. This question is disputed by the Casuists sundry wayes. Some holds that they may use the helpe of a witch to remove the signe. If it be lawfull for one (say they) to borrow money of an usurer if he be willing to lend it; and if it be lawfull to take an oath of him who sweares by his Idols, why may we not, say they, use the helpe of a witch to remove the signe?

Ans. There are great oddes betwixt these, because witchcraft is *intrinsece mala*, it is evill of it selfe; therefore wee must never have any meddling with a witch, *Rom. 1.* They who doe such things are worthy of death, and not onely they who doe them, but also they who consent unto them; but when one takes an oath of him whom hee knowes will sweare by his Idoll onely, or to borrow money from him whom hee knowes is an usurer: these are not evill of themselves to take an oath and borrow money: and if they were well affected they would sweare religiously by the true God, and lend their money freely; so that these two are but evill as they abuse them, but are not evill in themselves as Magicke is.

Any Christian man may safely remove the signe which is put by the devill.

Object. To remove the signe which Satan hath placed, seemes to be an implicate calling upon the devill and a minding of him to performe his promise?

Ans. Hee that removes the signe calls not upon the

the devill here for his helpe, neither doth hee covenant with the devill that hee should cease to hurt, when hee removes the signe. If a traytor should make a covenant with the enemy, and confederate after this manner with him; when I hold up this signe, or put up these colours, then yee shall come and scale the walles; now if any good citizen should know this, and should remove the signe, hee would no wayes be thought to consent to their treacherous covenant, but rather to hate and dissolve it.

Objct. Here who removes the signe that the devill may hurt no more, medles he not here with the covenant which the devill made with the witch, which was this. So long as the signe lies here it shall have power to hurt, but when it is removed, it shall have no power at all to hurt?

Ans. Although hee that removes the signe should know that the covenant was thus made betwixt the devill and the witch, yet it would not follow that hee consented to this covenant, for he desires not the devill here to keepe his promise, when he removes the signe, neither enters he in a new covenant with the devill here, but by that means he breakes the covenant which the devill and the witch made, and takes away occasion to call upon the devill hereafter.

Objct. But when hee removes the signe, and hopes that Satan shall not hurt hereafter, either he expects this event from a naturall cause, or from the will of man, or from God by a miracle; but he expects none of these wayes; therefore he lookes to have the event from the devill; and it is all one as if he should say to the devill; thou promisedst so soone as this signe was removed to cease to hurt any more, I remove the signe, therefore performe thou that which thou hast promised?

Ans. He who removes the signe expects not here

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from

from the devill an positive effect, but onely an privitive when wee call upon God by faith to save us from the devill, then we know the devill hath no power to hurt us, we expect no positive effect here from him but only that he hurt us not, and the man when he removes the signe he expects nothing by reason of the covenant made betwixt the witch and the devill, but by breaking this signe he breaks the covenant betwixt Satan and the witch. Therefore when he expects that the devil should hurt no more, he doth not: as if he should say, performe thou that which thou promised, seeing I have plaid my part, but rather thus, I breake off the covenant which thou madest with the witch, and hath removed this signe which thou appointedst for hurt, therefore thou must hurt no more.

SECT. 6.

Of the indirect covenant with the devill,

What is the indirect covenant with the devill,

HEe makes the indirect covenant with the devil who useth foolish signes, or write, or words, trusting in them, although he hath not made a covenant directly with the devill: When the Idolaters offered cakes to the queene of heaven, they who offered the cakes made a direct covenant with the Idoll, but the little children who gathered the sticks, *Jer. 7. 18.* made but an indirect covenant with the Idoll. So the witnesses that stoned *Stephen, Act. 7.* directly killed him, but *Saul* who kept the cloathes of those who stoned him was indirectly guilty of his death; but as *Saul* became a most cruell wolfe and persecuted the Church, *Act. 16. 10.* So these who enters into the implicit or indirect covenant with the devill, may afterward easily enter into

into the direct covenant with him; he who enters into direct covenant with the devil takes his marke in his forehead; and hee who enters into the indirect covenant with him, takes but his marke in his hand. The Casuists of the Romane Church doth not condemne this indirect covenant altogether, for if any use these signes which they use of probable ignorance, they take this to be but a veniall sinne.

SECT. 7.

Of the diverse sorts of divination.

VHen God forbiddes his Church to commit any sort of Idolatry, or to worship any creature, he forbids all creatures to be worshipped, either which are in heaven or in earth, or under the earth: In heaven, as the Sunne, the Moone, and the Starres; in earth, as men, beasts, foules; neither under the earth, in the waters. So the Lord forbids all sort of divination in the heaven, and this is *divinationem*, or Iudiciall Astrologie: So in the earth when men observe dreames, and this is called *divinationem*; So when they observed the intrales of beafts, and this was called *extispitium*; so when they marked the flying of the foules, and this was called *Augurium*: So when hee gave his answers by lot, and this was called *sortilegium*: And lastly when hee gave his answers by those who are under the earth by the dead, and this was called *necromantia*; and sometimes he gave his answers by the skull of a dead man, and this was called *cranium*.

The Scripture gives diverse names to these Astrologers and condemnes them: First they are called *Meg-*

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Iudiciall astrologie is forbidden.

What names are given to these Iudiciall astrologues in the Scripture.

מַעֲנִיִּים

יִדְעָנִי

אוֹכ

הַחִיּוֹם כִּכְבָּדִים

מִדְּעֵנִים
וְהָרָשִׁים

אֶעֱשֶׂנִּי

Judiciall astrologie
came first from Idola-
trie.

1. The first kind of
 Judiciall Astrologie
 was that which was
 used by the Egyptians
 and the Chaldees
 and the Assyrians
 and the Babylonians
 and the Persians
 and the Indians
 and the Arabians
 and the Turks
 and the Moors
 and the Christians
 and the Jews
 and the Gentiles
 and the Infidels
 and the Hereticks
 and the Schismatics
 and the Apostates
 and the Infidels
 and the Hereticks
 and the Schismatics
 and the Apostates

gnomena, *Adic. 5.1. agnomen*, which signifieth a cloud, because they give their answers under pretext of the clouds. Secondly, this Iudiciall astrologie is called *haidgnoni*, *Lev. 20.27.* and the 70. translate him *γῆρας*, and he is joyned with *obb*, which signifieth *ventriloquism*, him or her who gave their answer out of the bellie; and he is joyned often with the *Pichonise*, and with the Magitian, therefore they called this Iudiciall Astrologie *clavim magia*, the key that openeth the way to all Magick. Thirdly, they are called *hachozim bakakebbim*, *intuentes stellas*, beholders of the starres, *Esay 47. 13.* *chaza* signifieth not onely to see, but also to foretell things contingent; and therefore the Prophets were called *chozim videntes*, *1 Sm. 9. 9.* Fourthly they were called *modignim lachodishim* monethly prognosticators, *Esay 47.13.* they made their predictions by the moneths. They reduced all things which they had to doe to severall monethes, observing their *Epimerides*, and so *Hamán* cast his lot to fall in the twelfth moneth in the thirteenth day of the moneth for the destruction of the Jewes, *Esth. 9. 1.* And they tooke nothing in hand before they observed those monethly prognostications. These the Chaldees called *Astagnine*, and these were they who said this day is an unluckie day to undergoe any businesse, and this day is a good day, so they said, we will not take a businesse in hand, but in the first day of the moneth, or the Kalends. Fifthly, they are called *Asaphim*, *Dan. 2. 2.* and they were so called because in the twilight they marked the heavens most, *Nasaph* signifies the twilight.

This Iudiciall Astrologie came first from Idolatrie, for Idolaters worshiping the Sun, the Moone and the Starres, as gods, they ascribed more to them then naturall influx, that by them things contingent might be foretold. The religion of the Babylonians was no other thing

thing then the science of the Chaldeans; and they gave the selfesame names to the starres which they gave to their gods. The Babylonian priests in their sacrifices, said these same things of their Gods, which the astrologer said of the stars: When the Priests were asked who had stolen the ox; they said it was *Mercurie* that had stolen him; and the Astrologue said that he was born under *Mercurie* who had stolne the ox. Therefore *Ier. 10. 2.* the Idolater and the Astrologue are joynd together; *Learn not the way of the heathen, and be not afraid of the signes of heaven*; here he puts the way of the heathen, their Idolatry with the feare of the starres.

As this Iudiciall astrologye came from Idolatry; so it was enlarged much afterward by the Chaldeans; therefore a Chaldean is put for a Genethliacke, *Dan. 2. 10.* He sent for the Chaldeans, that is, the Genethliackes, as an Arabian is put for a theefe, *Ier. 3. 2.* *Thou lay like a Arabian by the way*, that is, like a theefe; as a Cananite is put for a merchant, or one that tradeth, *Hos. 12. 7.* and the Jewes learned much of their Iudiciall Astrologie from the Chaldeans, *Iudg. 5.* the Starres fight against *Sisera*. They say that these Starres were unluckie Starres to him. And that the Astrologues foresaw his ruine in the Starres and forbade him to goe out to battell that day; but the Lord they say hardened his heart and drew him to the river *Kison*, where he was killed. And lastly, the wicked Mahumitans have much more enlarged this Iudiciall astrologye.

This devilish art is first injurious to God, for it takes away Gods providence, and ties all things to a fatall necessitie. Secondly, it ascribes to the starres the foretelling of things contingent by them which is onely proper to God, *Esay 41. 23.* for when there concurre a number of causes about one effect, which are not subordinate to ascribe the effect to any one of these causes
more

Vide vatesum, pag. 211

Who enlarged this Iudiciall astrologye,

Vide Micholinradice Maschab.

This Iudiciall astrologye is first injurious to God,

more than to any of the other, it is to ascribe a contingent effect to a cause which it cannot be ascribed to, for when there is no dependance betwixt the effect and the cause, then it is meere contingencie; & God only knows such things which are contingent: a child is born at such an houre under such a constellation, therefore such & such things will befall him, to ascribe these effects to his birth because he was borne under such a planet, that is follie, for there is no dependance here betwixt the effect and the cause. And here they had neede to looke to a nearer cause than to his birth, as to the constitution of the parents who begat the child, and to the nurse who nourished him, and to his soode, and they had neede more to looke to the time of his conception than to the time of his birth; for the starres workes more in the time of the conception of the child, and when he is in his mothers bellie, than in his birth.

Obj. But they will say when they find the houre of the birth, they can easily know the time of the conception.

Ans. Are all that are conceived at the same moment borne at the same time? I hope they will not say so, for some are borne in the seventh moneth, & some in the teath month; therefore this their observation wil not hold: And let them looke rather to his education, both by nature and by grace, than to the starres; for these will change him more than *Mercurie* or *Venus*.

They make the starres in their conjunctions to be the causes of mens actions, both naturall and morall. And they goe further, that they are these which produces alterations in religion. They say when *Jupiter* is joyned with diverse planets he produces diverse religions; when he was joyned with *Saturne*, that conjunction bred the Iewish religion, & when he was joyned with *Mars*, then he bred the Chaldeans religion, & when he was joyned with the Sun that bred the Egyptian religion, and when

he

This Iudiciall astrologie ascribes the alterations and changes of religion to the starres.

he was joyned with *Venus* that brought on the Mahumets religion, and when he was joyned with *Mercurie* that bred the Christian Religion; and when hee was joyned with the Moone, that bred the Antichrists religion. But it is strange to see how these men ascribes more to the climates in the heavens and to the starres then they doe to the ground wherein they live, or to the aire wherein they breath, or to the foode whereby they were nourished: And if we should demand of these men what is the reason that it hath fallen out that in these countries where *Venus*, *Mercurie*, and *Saturne* were of old worshipped the signes remaining the same still, yet it hath fallen out that their gods hath beene expelled, and cast out of these nations againe, although the signes remaine: So we may demand of them what is the reason although the Iewes be banished, wandering through the world, and changing so many climates, yet never altered their religion; and what is the reason that the Mahumets religion is professed now, where the Christian was professed of old; and wee see sundrie religions professed in one place under the same conjunction; therefore this conjunction of Iupiter with the Sunne, or any other starre cannot produce this effect of religion. Thirdly, if religion depend upon the vertue of the starres, when the vertue in that conjunction ceaseth, whether will the religion cease or not, or ceaseth soone after, as the light ceaseth when the Sunne is gone from us; where we commeth it then that the Heathenish religion, and the Iewish religion hath endured so long, when as none of the astrologues can say, that the conjunction of the starres, or the vertue of that conjunction hath indured so long, and what conjunction can they shew when the Christian Religion arose to produce such an effect, or what conjunction made this, when the Mahumetan religion arose. And we see contrary reli-

Iiiiiiii

gions

*Vide Euseb. lib. 6. c. 18.
preparatione evangelica.*

This iudiciall astrology
is injurious to man.

מולות
נול
משרתים
שרת

gions professed wherethere is but little difference of place.

As this Iudiciall astrology dishonours God, so it is injurious to man, for it takes away from him, liberty of will in civill things, which he hath by nature, and in religious matters, which he hath by grace, and brings him within the compasse of such a necessity. *Quando astra non necessitant, sed inclinant*; They bring no fatall necessity with them, but inclines onely a little. The starres they have their influxes, into the bodies of men: therefore they are called *Maxalim* by the Hebrewes, a *Natal. influere.* 2 King. 23. And the Rabbines call them *Mesartim*, a *Sharat ministrare*, and therefore they serve somewhat to foretell mans inclination, and manners, for they commonly follow the temperature of the body. But simply to foretell by the starres, what manner of men they will be, that cannot be foretold by the starres *Sapientia dominabitur astris*: As to say, such a woman will be an whoore because she was borne under such a constellation. But onely thus much they might say, her inclination would have led her to have beene such a woman, but good education, good company, and most of all grace, may restraine her from that sinne. So this Iudiciall astrology, brings men under a continuall feare. As the Lord threatned, *Isa. 66. 4.* because when the Lord called upon them they would not answer him. Therefore hee would choose their delusions, and bring their feares upon them.

What use we may make
of the starres.

The Lord when he made the Sunne, the Moone, and the Starres he made them for signes, and for seasons, we may observe times by them. It is the commendation of *Isaiah*, 1 *Chro. 12. 32.* that he could marke the times. So we may observe the starres to be signes of spirituall events. As sometimes of Gods anger in the comets, for although they have a naturall cause in them, yet some.

sometimes they signify great changes to happen in the Common-wealth, as warre, famine, and other Iudgements. Christ foretold that before his last coming there should be signes, in the sunne, the moone, and the starres, which should be most fearefull signes to the wicked, as they should be comfortable to the children of God, but wee can never tell things contingent by them.

This Iudiciall astrology is injurious to other sciences. Let us consider what is *astrologia*, *horologia* and *geomantia*. *Astrologia* is such a sort of art, or science, which is foolish and altogether vaine to leane to, as physiognomy and palmistry. *Horologia* is a liberall science or art, which is profitable to man. And *geomantia* is that which is hurtfull to a man. As Iudiciall Astrology, and Magicke.

We are to put a difference betwixt, *Magiam diuinam*, *Magiam mathematicam*, *Magiam physicam*, & *Magiam dæmoniacam*, divine Magicke, was that which the Magicians of the East learned from the Scriptures. As from Balaam his prophesie of the starre, *Numb. 24. 17.* and was confirmed to them by the Mathematickes, observing the course of that starre, and here the Lord takes them in their owne trade because they studied the Mathematickes. And this starre, they called his starre, *Mat. 2. 2.* This was *Salutare fidem*, for other comets pretended some unlucky thing, but this starre led them to Christ. This knowledge of the starres was lawfull, the Arabickes, call such an astrologue *Cuthin*, which comes from *Cuben*, *Sacerdos*, and the Egyptian Priests, who might study no other arts, yet were permitted to study this sort of Astrology.

The second sort of Magicke was *Magia Mathematica*, which considers the diuerse aspects and properties of the stars and this is a lawfull knowledge.

This iudicall astrology
wytongs other sciences.

A difference betwixt
diuine Magicke, the
Magicke of the Mathem-
atician, the physicall
Magicke, and the diabo-
licall Magicke,

Mathematicall Magicke

Physicall Magicks.

Diabolicall Magicks.

All profitable sciences
further a man to the
knowledge of God, but
this drawes a man from
God.

The third sort is *Magia Physica*, or *ars medendi*, and this is lawfull.

The last is, *Magia daemoniaca*, siue *diabolica*, to foretell the events of things contingent by the stars, and this is altogether unlawfull.

All profitable sciences further a man to the knowledge of God, but this drawes a man from God. The Mathematickes prepares the minde (by abstracting of things,) and makes a way for the minde, to consider things, more separate from the materiall, and grosse bodies. And *Moses* was bred in this sort of science, *Act. 7. When he was learned in all the sciences of Egypt.* Secondly, *Physicke* elevates the minde further. As when *Salomon* wrote of trees and plants, he was led here to the consideration of Gods power, and wisdom by them. Thirdly, *Metaphysica magis elevat*, *Metaphisick* lifts the minde higher to God; *Sed non vultis postremo fini*. It tyes not the minde to the last end, it considers God as *Ens* and *affectiones entis* are *unum verum & bonum*. This is all that *Metaphysicke* considereth, but this is nothing, untill the soule ascend higher. By divinity, it is led to the highest degree to know God. *unum per unionem, & unum per unitatem*, One by unity to know the Father, Sonne, and Holy Ghost, one in essence; and one by union, to know Christ, God, and Man, to be one person, to know him *Ishiel* and *Veall*, This knowledge of God tyes the soule to the last end, to God himselfe, for all the knowledge which *Aqur* had, before he came to this knowledge, he confessed that he was more brutish then any man, and had not the understanding of a man, he had neither learned wisdom, nor had the knowledge of the Holy. That is, of salvation, and life eternall, which onely the holy attaines unto. This knowledge elevates the minde to the last end, then how brutish is that knowledge, that drawes away

away the minde from the last end.

This science is subordinate to no other science, for all subordination is either *directa subordinatio*, or else *subordinatio ratione finis*: *Directa subordinatio*, is this, when one borrowes all from the superiour science, as the Apothecary doth from the Physitian, for hee must know of the Physitian, what hot things and what cold, what drammes, and what scruples, he must put in the physicke which he is to give unto the patient. The second subordination, or indirect subordination, is this which is subordinate onely in respect of the end. Example, a Cooke is not directly subordinate to the doctor of Physicke, therefore hee askes not of the doctour, what herbes hee should put into a broath, because hee is not directly subordinate to the doctour, but aske him the end why hee makes the broath, hee will answer for the safety of man, here he is subordinate to the doctour in regard of the end, for the doctour gives Physicke for the safety of the man, and so doth the Cooke, who makes the broath. This devillish art is not subordinate, *ratione finis*, for the supream and last science, Divinity serves for the good of man, to lead him to his last end, and to save him, but this science is not subordinate, to this supream and last end, but it leades a man to his destruction and damnation.

This Astrology borrowes from other sciences and hath nothing of its owne. *Ut format ostentationes suas*: that is, as he makes his houses in the heavens, he is directly subordinate to the Mathematician here, and borrowes his principles from him: as he foretels naturall things, he is subordinate to physicke. But when he foretels contingent things (which he ascribes as proper to himselfe,) then he is subordinate to the devill. The Persian Priests were called *Chabbarim astrologi prognostici*

fici from Chabbar. Isa. 47. 5.

There is no science into this devillish art; for all sciences are resolved into principles knowne by themselves, or demonstrate into some other science or knowne by experience, or revealed by the first Verity. But none of these are found, in judicall astrologye; therefore it cannot be a science, that these principles are not knowne by themselves, or demonstrate in some superior science these two they will grant, but some will perhaps say this skill was revealed by an Angel to *Adam*, or to *Enoch*, but who told them this, or out of what Scripture have they learned it. It rests then that they say they know this onely by experience, The Chaldees that they might perswade this their art to the Greekes, and to the Romans, said that they had experience of these things; for so many hundred thousand yeares (as *Cicero* testifies in his booke, *de divinatione*). And so they said truly, for there is need of many more yeares then these for to observe the figures, situations and oppositions, of every one of these in particular, before the heavens shall be turned about to the same point againe. And all the particular events, which they would demonstrate, by them shal never fall out, although the heavens should be in a perpetuall motion for ever.

Quest. How could *Daniel*, be made Master of the Magicians, Astrologers, Chaldeans, and Soothsayers, *Dan. 5. 11.* seeing these were damnable arts?

Answ. *Daniel*, was set over these as they were *galatrim*, Astrologers, foretelling naturall things, and not as they were Soothsayers, foretelling things contingent, but these curious and damnable arts, no doubt he condemned altogether, as unlawfull.

For this damnable art *Aquila* (who translated the Bible,) was excommunicate, and cast out of the Church. It hath beene condemned by the decrees of Emperours.

These judicall astrologers were excommunicate out of the Church and banished out of the commonwealth.

ours. As *Cornelius Tacitus* witnesseth, lib. 17. they banished them out of Italy.

SECT. 8.

Of divination of things on Earth, and first of dreames.

There are foure sorts of dreames. The first is a naturall or a Physicall dreame. The second is a morall dreame. The third is *divinorum*, a dreame sent from God. The fourth is *diabolorum*, a devillish dreame.

A naturall dreame is that which ariseth from a naturall cause, as these who dreame that they are eating sweete things, they may gather by this that they are subject to *Pituit* or *Scame*. Those againe who dreame of fire, choller abounds most in them. And those who dreame of darkenesse, melancholy abounds most in them, and their dreames are sometimes *presagientia*, foretelling things to come, as *Galen* in his prognostickes, tels that a man dreamed that his thigh was broken, and was turned into a stone, and shortly afterward he was taken with a dead palsy. So he tels of another who dreamed that he was wallowing in a cesterne of blood, He gathered that this man abounded in blood. But if a Physitian leaning to such prognostickes, should open a veine, and let blood, hee should be holden for an rash and unskillfull Physitian, for hee should use such cures, not by dreames, but by the symptome of the disease.

What is a naturall dreame.

The second sort of dreames are morall dreames which ariseth from the multitude of cares and busineses, *Eccles. 5.3.* and *Gregorio Nissen* hath a fit comparison

What is a morall dreame
Gregorio Nissen at opus
scio hominu.

son

son to expresse the nature of these dreames, like as hee that plaith upon an instrument after that he ceaseth to play, yet the strings trembleth for a while: So our actions in the day time leaveth some motions behind them when we are a sleepe.

These sort of dreames wee are to make little use of them, for in the multitude of dreames are diverse vanities, *Eccles. 5. 7.* but if wee often dreame of one thing, wee may gather by this what is our predominant sinne, for that sinne recurrer ofteneft unto us which wee are most given to, and shewes it selfe more in our sleepe than when wee are awake, for when we are awake our reason watches more over our corruption, and restraineth it that it burst not forth; and this *Plutarch* illustrates by a fit comparison: A Schoolemaster as long as he is present with his schollers, then they seeme to keepe good order, but if he withdraw himselfe a little, to trie how they will carrie themselves, then they beginne to play the waggies; So when reason warches our passions they seeme to be more settled and quiet, but if reason withdraw her selfe a little as she doth in our sleepe, then our passions beginne to be more unruly.

The third sort of dreames are divine dreames, and these comes onely from the Lord; *Ioseph* by his brethren is called *bagnat-hachalmuth*, *Gen. 37. 19.* which some interprets, *Dominus somniorum*, the Lord of dreames, but they interpret not rightly this Hebraisme, as though *Ioseph* were Lord of dreames, for God himselfe is onely Lord of dreames, therefore *dominus somniorum* here, is a man who dreames often, or *isru-wias* as the 70. interprets it.

There is a difference when God reveales himselfe to men in a dreame, when he spake to them in a vision, and when he spake to them in prophecie, when he revealed himselfe to them in a dreame, he revealed himselfe to their

When we dreame often of one and the selfsame thing, wee may know by it what is our predominate sin.

He who is a wizard

What is a divine dreame.

בעל חלמות

God is onely Lord of dreames.

A difference of Gods revelation by dreames and by vision.

their phantasie, when he revealed himselfe to them in a vision, he revealed himselfe to their sight, and then prophesie was more intellectuall.

When he revealed himselfe to their phantasie and not to their understanding, that was an imperfect sort of revelation; so he revealed himselfe to *Pharaoh*, he saw the vision in his dreame, but he understood it not; but when he revealed himselfe to his children, he revealed himselfe both to their phantasie and to their understanding, and he makes them to understand their dreame, *Iob* 33. 15. In a dreame in a vision in the night when a deepe sleepe falleth upon men, in a slumbering upon the bed, then he openeth the eares of men and sealerh their instruction: So likewise he revealeth himself in vision to their sight, but this vision came sometime to the sight onely, but not the understanding: So *Balthasar* when he was awake saw a hand writing upon the wall before him, but he understood not what it meant; but *Jeremie* when he saw the vision of the seething pot, and the mouth of it towards the North, *Jer.* 1. 13. he understood the meaning of the vision, that the armie of the King of Babel should come against the citie of Ierusalem and burne it: So when *Peter* saw a sheete let downe from heaven with cleane and uncleane beasts in it, the Lord revealed the meaning of the dreame to him.

Thirdly, when God revealed himselfe to the understanding of the Prophets, it was more intellectuall, and the most perfect sort of prophesie; and as vision was a more perfect sort of revelation than dreames [*Isa* 2. 28. *Your young men shall see visions, and your old men shall dreame dreames*] so this intellectuall prophesie is a higher degree than vision, when God speakes to our eare by his Word in this life, and by his Sacraments to our senses; this is not the perfectest sort of revelation, but that is reserved to us in the heavens which

K k k k k k k k

shall

Sometimes God revealeth himselfe to the phantasie, but not to the understanding, to his children he revealeth himselfe in both.

The highest degree of revelation was to their understanding.

Divine dreames were
either allegoricall or
theoremativall.

shall be more intellectuall and divine.

As these divine dreames was from the Lord, so the interpretation of these dreames was from the Lord, *Dan. 2. 28.* and some of them were harder to be interpreted than others, and were like *anigmata* or riddles which had neede of much unfolding.

The divine dreames sometimes they were *allegorica*, and sometimes they were *theoremativa*; these were called allegorical dreames, which were not to be interpreted literally, but had some mysticall signification in them, as *Pharaoh* his dreame, and *Ioseph* his dreame; and *Philo* holds that *Abraham* was the first who expounded these allegoricall dreames.

Theoremativall dreames were these when things fall out plainly without any allegorie, as they were foretold in the dreame, as when *Ioseph* was bidden in a dreame to flie to Egypt.

Sometime the dreame was from the Lord, but not the exposition of the dreame, as when *Ioseph* dreamed that his brethrens sheaves fell downe and worshipped him, so when hee dreamed that the Sunne, the Moone and the Starres bowed downe unto him, wee must not think that *Ioseph* had the interpretation of these dreames (as he had of the Butlers and Bakers) but when he was exalted in Egypt and saw the event, then he remembered the dreame.

Secondly, sometimes the Lord revealed the dreame to one, and the exposition of the dreame to another; as the dreame was revealed to *Pharaoh*, and the interpretation of it to *Ioseph*; so he revealed the dreame to the Midianite, and the interpretation of it to his fellow, *Iudg. 7. 13. 14.* And this interpretation of the dreame is called, *vers. 15. fractura somnii*, the breaking of the dreame, a speech borrowed from the breaking of a nut, for unlesse the shell be broken, we cannot come to the kernell

kernell; so unlesse the dreame be interpreted, wee cannot understand it: But *Daniel* exceeded all in dreames, and in the interpretation of dreames, therefore *Ezechiel* calls him wise *Daniel*, *Ezec. 28. 3.* who told *Nebuchadnezzar* both his dreame (when he forgot it) and the interpretation of it. It was a great skill in *Apelles* when they were enquiring for a malefactor who was fugitive and could not know him, *Apelles* having seene him once before drew him so vively, although he had no exemplar before him, that so soone as they saw the picture they found out the malefactor; but for *Daniel* to finde out this dreame which he never dreamed of before, nor thought of, this was the Spirit of the most high God who taught him.

Quest. It is said, *1 King. 3. 6.* that the Lord appeared to *Salomon* in a dreame, and said unto him, *Aske of me and I shall give thee*: How could *Salomon* aske any thing of God in his sleepe, or pray to him, seeing *oratio est actus humanus cuius principium est ratio libera*, prayer is an action of man which hath the beginning from reason and not from phantasie, for it is the Spirit of God who moves our reasonable facultie to call upon him, and not our phantasie?

Ans. Some answer that it was before his sleepe when hee was offering sacrifices that then he sought this, and that, after that hee awoke againe, he begged for this wisdom. Others answer, that he verily prayed in his sleepe, because of the earnest desire that hee had for wisdom, made him to thinke of it in his sleepe; and it was *actus rationis ratione causa*. *Tom. 2. 2. qu. 95. art. 6.*

Quest. What was the reason that the Lord revealed himselfe in dreames to heathen Kings and Princes, as to *Pharaoh*, and to *Nebuchadnezzar*?

Ans. There may be three reasons given of this;

Kkkkkkkk first,

Dreames without the interpretation to no use.

How the Lord bade *Salomon* aske any thing when he was dreaming.

first, for his owne glory, hee did this to shew that his providence did reach as well to the highest as to the lowest, not onely in the Church but also without the Church. And this was the reason why he sent his Prophets sometimes even to the heathen, as *Ezechiel* to Babylon, and *Ionah* to Nineveh, and all to shew them that all their good came from him if they feared him, but if they did not, then they should feelee his punishing hand. Secondly, the Lord did this both for their temporall and eternall good; for the Lord delights in the conversion of sinners; wherefore hee doth not onely make his Sunne to shine upon the good and upon the bad, and calls them that wayes to repentance, but oftentimes by his word and by dreames, and his other benefites he invited them to repentance. And thirdly, he revealed himselfe thus to the heathen for the good of his Church, *Psal. 105. 14. He reproveth kings for their sake.* And thus he revealed himselfe in a dreame to *Pharaoh* and to *Nebuchadnezer* for the Churches good. So *Dan. 2. 30. But as for me this secret is not revealed to me for any wisdom that I have more than any living, but for their sake that shall make the interpretation knowne to the King*; that is, both for the Jewes and the whole Churches cause, who by their prayers obtained from the Lord to me the interpretation of this dreame; so that the dreame and the interpretation of the dreame were both given for the Churches cause. So he revealed himselfe to *Pilates* wife in a dreame for Christs cause. So the Lord sent a Prophet to wicked *Ahab*, promising him victory against the Aramites for the comfort of his Church: So *Elisha* prophesied to *Iehoram* for *Iosaphats* sake, *2 King. 3. 14.*

Quest. What are we to Iudge of this dreame of *Pilates* wife?

Answ. This dreame came from the Lord to admonish

Whether *Pilates* Wife
her dreame was a divine
dreame or not?

nish her and her husband *Pilate*. Some dreames are from the spirit of God, but not with the spirit of sanctification, as *Pharaoh* his dreame, and the dreame of *Pilates* Wife. Secondly, some dreames are both from the spirit, and with the spirit; as *Iosephs* dreame. Thirdly, some dreames are with the spirit, but not from the spirit; As a common dreame of the child of God, comes not from the spirit of God, but from the complection of his body or from the multitude of busineses, and yet it may be with the spirit of sanctification. Fourthly, some dreames are neither from the spirit of God, nor with the spirit of God, as diabolicall dreames.

Quest. How shall we know whether our dreames be from the Lord or not?

Ans. We must not take them to be from God, because we have often dreamed them. Secondly, we must not try them by the event, because they fall out as we have dreamed. For God often tryeth us this wayes *Deut. 13*. Neither must we take them to be from God, because the mind is more settled after the dreame, then before. For Satan can transforme himselfe into an angel of light. But the dreames which are from God, have some markes to discern them, if so be that they are from him, for there is some internall instinct, whereby men are stirred up to enquire what these dreames meane; as *Pharaoh* did; and it is the part of the children of God, to pray earnestly to the Lord, to reveale to them, those things which hath beene showne to them in a dreame, for God openeth the eares of men in a dreame, and sealeth their instruction, that hee might withdraw man from his purpose, and hide pride from man, *Iob 33. 15*. God giveth warning to his children, somtimes of those things which are to befall them. Such was that dreame, which *Theodosius* dreamed, that the Bishop set a Crowne upon his head; when as he never

How shall we know
whether our dreames
be of God or not?

Theodore. ecclesiastica
historia. lib. 5. cap. 6.

Of devillish dreames.

Homer. odys. 12.

Whether all impure
dreames be from the
devill or not.

thought of that businesse before. So that dreame of *Policarp*, who dreamed that the pillow under his head was burning, which foretold him of his martyrdom.

The fourth sort of dreames are devillish dreames, when Satan moves men to superstitious and false things, *Ier. 23. 25.* I heare what those prophets sayes, who prophesie in my name, false things; saying, they have dreamed a dream, *Ier. 29. 8.* For thus saith the Lord of hosts, the God of Israel, Let not your Prophets, nor your Diviners that be in the midst of you, deceive you; neither hearken to your dreames, which ye cause to be dreamed. Such a deceiver was *Semaiah the Nehelamite*, or dreamer, *Ier. 29. 32.* The Poets fained that there were two gates, by the which dreames went. The one was *cornea*, and the other *Eburnea via*. The one of horne, and the other of Ivory gate. The true dreames went by the gate of horne. And the false dreames by the Ivory gate. And they say more dreames passeth by the Ivory gate, then by the horne gate. And therefore they should for the most part not be regarded.

Quest. Whether may all impure dreames, be called diabolicall dreames, or not?

Answ. in this sense they may be called diabolicall dreames, because they come from the devill, but they come not all immediately from the devill, for out of the heart of man, comes murders, and adulteries, *Mat. 15. 19.* There are some thoughts *immissa*, and there are thoughts *emissa*, these which are cast in, into the heart, come immediatly from the devill, but those that come out of the heart, come but mediately from the devill. And *Bernard* sayes well, *Est morsus mentis, & morsus serpentis, & est malum innatum eque ac seminatium, & est partus cordis preter seminarium hostis.* That is, we are bitten with the corruption of our owne heart within, as well as we are bitten with the biting of the serpent

serpent without. And wee have inbred euill into us, as well as that which is sown into us. When Satan put it in the heart of *Iudas*, to betray Christ, This was *tentatio immissa*, a temptation cast in by the devill. So when the devill moved *David* to number the people, this is *immissa tentatio*, a temptation cast into his mind. *2 Sam. 21. 1.* So when he filled the heart of *Ananias*, *Act. 3.* But when Christ said to *Peter*, goe behinde me Satan. This temptation of *Peter*, came out of his heart, and was not cast in into his heart. So impure dreames for the most part come out of the corruption of the heart, and are not put in into the heart.

Our dreames for the most part are uncleane dreames, therefore we had need to pray to God to pardon them. And to pray as the Iew did, Heale them O Lord, heale them, as thou didst the waters of *Marah*, by the hand of *Moses*; and the waters of *Iericho*, by the hand of *Elisha*. And as thou healest *Miriam* from her Leprosy, and *Naaman* from his Leprosie.

Seeing the devill is so malicious and so crafty, that he labours to tempt us in our dreames, when we are a sleepe. Our greatest care should be when we goe to sleepe, to begge of God, that he would keepe us under the protection of his wings. And to send his Angels to protect us against all the assaults of the devill, *Philip. 4. 7.* The peace of God which passeth all understanding, keepe your hearts, *εφύμιον* a speech borrowed from Kings, who being guarded by their guard, are safe from the assaults of their enemies. So we being guarded by the protection of the Angels, are safe from the tentations of the devill. *Alexander* was asked upon a time how it came that he slept so soundly, the enemy being hard by. Hee answered because *Antipater* waketh. He who keeps *Israel* neither sleeps nor slumbers. *Psal. 141. 4.* Therefore we may lye downe safely, neither

We had need to pray to God, to pardon us the impurity of our dreames.

Arba turim lib. orach chanic cephillah. 130.

When we are going to rest then we should especially begge the Lord to save us and to guard us.

ther can Satan hurt us at all. We have also *gnirim*, the watchfull Angels. *Dan-4. 10.* Pitching their tents about us, and we may be more secure then *Salomon* was, who when hee went to bed, had 70. valient men to watch him, *Cant. 2. 8.*

Quest. How shall we know dreames to be from the devill?

How we should know those dreames which are from the devill.

Ans. If they be contrary to the word of God, then they are from the devill. Such was *Semajah* his dreame contrary to *Jeremies* prophecy, *Ier. 29. 32.* So if they move men to filthinesse, or uncleannesse, they are uncleane dreames, so if their dreames be one contrary to another, ye may know they are from the devil. *Catarina Senensis* said, that in her sleepe it was revealed unto her, that the Virgin *Mary*, was conceived in originall sinne. But *Brigitta* said, that it was revealed to her in her sleepe, that she was not conceived in originall sin. This contradiction shewes that these dreames was from the devill!

Petrus Laferius lib. 4. de Spectris.

In libro de probatione spirituum.

It is a good observation of *Gershon*, that men the elder that they grow, they are the more subject to dreames; so sayes he, when the world is now fallen into the dotting, and old age, they are the more given to follow dreames and false illusions then they were before.

Two sorts of trances, divine and diabolicall.

Extasis or a trance, was a higher degree of revelation then a dreame, and there were two sorts of them, first, a divine trance, or *extasis*, secondly, a diabolicall.

A divine trance;

A divine trance was this, when as the Servants of God were taken up in spirit, separate as it were from the body, and out of the body, that they might see some heavenly mysteries, revealed unto them, as *St. Peter* was in such a trance, when a sheete was let downe to him from the heaven, and all cleane things, and uncleane things in it, and he was bidden eate of them. But *S. Iohn* was taken up in a higher measure, when he was taken up in the

the spirit upon the Lords day, *Revelat. 4. 2.* and saw so many heavenly visions, of those things which should befall to the Church afterward. But *S. Paul* was in the highest degree of all when he was taken up into the third heaven, and saw and heard, such things which he could not utter, and whether he was in the body or out of the body then he could not know.

Quest. Whether goes the soules out of the body at any time, and returnes to them againe in this mortall Life?

Ans. If the soule be once a glorified soule, It comes never backe againe to a sinfull body, to dwell in it againe, I say to a sinfull body, To put a difference betwixt the glorified soules, which hath returned to their bodies againe, and those soules which hath not beene glorified, and hath returned to their sinfull bodies againe. The glorified soules, when they returned to their bodies againe, they returned not to those bodies as sinfull and impure bodies, as *Moses* when he was in the transfiguration, and those who rose when Christ suffered; their soules came not into impure bodies againe, Those bodies were *corpora non pura*, but they were not *impura*. They were like to our bodies when they lye in the grave; They are not sinfull bodies any more, but yet they lye under the consequences of sinne, corruption, and mortality, and they were not to abide in those bodies, but shortly to returne to glory againe. But those soules that returned to their bodies againe, and were to abide there, were not glorified soules; they entered againe into sinfull bodies; Such as was the soule of *Lazarus*, *Eutichus*, *Act. 20. 9.* and the soule of the widowes sonne of *Naum*, These soules came againe into sinfull bodies, for that hypostaticall union betwixt the soule and the body, was not perfectly dissolved, as our soules and bodies are separate by

The soules goes not out of the body in a trance.

Glorified soules when they come to the body againe, they come to a body without sinne.

Soules not glorified comes to a sinfull body againe.

Corpus purum impurum non purum.

Some say, that the soule is not glorified, but it is glorified by the body.

death, neither were the soules glorified then in heaven.

A diabolicall trance is that which Witches and Sorcerers falls into when they lie dead and senselesse for a time, and their soules seemes for a time to be out of their bodies, yet this union betwixt the soule and the body is not dissolved now as they beleeve, but the act of vivification is onely suspended for a time; Satan cannot bring a soule into a body againe as the Lord doth. So *Sorodemones* or *Larvæ sepulchrales* haunts about the graves, to make men beleeve that their ghosts walkes here after they be dead.

SECT. 9.

Of Lots.

THe Lord who is the righteous judge of the world, *Gen. 18. 25.* and would every man to enjoy his owne, amongst other meanes hee hath appointed lots to cause strife to cease amongst men, *Proverbs 16. 33.*

Quest. But lots are cast into the lappe, and moderated by the Lord, *Prov. 16. 33.* then what needes any other meanes to decide controversies but lots?

Ans. There is a twofold providence of God; first, a generall providence, and then a more particular providence; *Possessions and inheritance are from the parents, but an understanding wife is from the Lord, Prov. 19. 14.* A good wife is given by the speciall providence of God, where we may see the ruling hand of God, more than when he bestowes inheritance by his generall providence;

A twofold providence of God, a generall and a particular.

vidence; *hath God regard of oxen*, 1 Cor. 9. 9. that is, he hath not this special care of them as he hath of men. This distribution by lot was reckoned amongst the inferior sort of manifestation of Gods will. Therefore when *Ioshua* divided the land by lot, *Iosh. 19. 51.* he divided it in *Shilo* before the Lord, at the doore of the tabernacle of the congregation where *Eliazar* the Priest was present: They rested not here in a lot, but they consulted also with the Lord by *Eleazar* the Priest concerning this division; *Sauls* election was by lot, but not *Dauids*: *Matthias* his election was by lot, but not Saint *Pauls*; the lot was but an inferior degree of the manifestation of the will of God, 1 *Chro. 23. 5.* the Lord speake by lots, *Num. 26. 56.* *secundum os fortis*, according to the mouth of the lot, but this was but an inferior determination by his mouth. These lots were of three sorts, either they served for division, or consultation, or divination: This divisorie lot served for to divide possessions inheritances and goods amongst men by this divisorie lot, the tribes got their possessions in the land of Canaan: And others got their possessions by this sort of lot, and therefore a lot is put for an inheritance, *Psal. 16. 5. Psal. 125. 3.*

In these divisorie lots these caveats must be looked unto; first, when lots are cast to divide controversies betwixt men, then they must have equall right to the things that are to be divided; In *Israel* if the question had beene amongst brethren for the dividing of their fathers goods, this could not have beene divided by lot, for the eldest should have had a double portion; and the lot keepes *medium rei & non persona*, a lot might have beene cast for deciding amongst the rest of the brethren, because they had all alike right to their fathers goods. When the two Goates were presented before the Lord, *Lev. 16. 8.* (they were just alike in all

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things)

The lot was reckoned among the inferior sort of manifestation of Gods will.

Lots were of three sorts.

A divisorie lot

What caveats must be kept in a divisorie lot.

things) which of them should be killed, and which of them should escape, here the Lord bids cast a lot for them: So who should dwell in Jerusalem and who not, *Ezr. 2. 11.* and so the priests service was by a divisorie lot. Secondly, in these divisorie lots this caveat must be observed, that the lots be not cast on things unlawfully gotten by robbery (See *Isa. 3. 3. Naum. 3. 10. & Obadiah 11.*) or theft; such was the lot that the souldiers did cast upon the coat of Christ. Thirdly, in these divisorie lots, men must take heede that this be not their chiefe end to know the will of God (for then they are not divisorie lots, but consultory lots) but their chiefe end must be in casting the lots that strife may cease amongst brethren.

Consultory lots.

The second sort of lots are consultorie lots, when men consults with the Lord by lots, what should be done in such and such cases. This lot differeth much from a divisorie lot, for a divisorie lot was onely about division of inheritances, and deviding of goods, but a consultory lot was used in higher matters, as who should live and who should die: Such was the lot which was cast for the triall of him who had the excommunicate thing, and it fell upon *Achan*, *Iosh. 7. 18.* this was commanded by God himselfe. This lot observes *medium personae*, as the divisorie lot observes *medium rei*.

Quest. Whether is it lawfull now to enquire for a guiltie man by lot or not?

Ans. It is not lawfull, for Iudges now are bound to judge *per scrutinium, per septe*, by confession and such, and not by lot. But if in a campe all the souldiers should transgresse the kings Edict, and should commit a thing worthy of death, yet the King willing to show mercy, might he not cause a lot to be cast to trie who should live and who should die, this the king may safely do, because all are guilty alike here; and so of old they used

decimare.

decimare exercitum (when all were alike in the transgression) that some might live and some might die.

When the mariners caused the lot to be cast to trie who was guilty in the ship, this was an extraordinary trial which is not lawfull for Iudges to follow.

Quest. Whether may wee call this a divine lot or a diabollicall lot which they did cast here for finding out the guilty man?

Ans. Although the marriners when they did cast the lot, did it not by inspiration from God, but expected the event from the devill and not from God, yet the Lord moderate the lot that it fell upon *Ionas*.

Quest. What are we to thinke of the lot that fell upon *Jonathan*, *1 Sam. 14. 42.* was it a divine lot or not, seeing it fell upon an innocent man?

Ans. It was a divine lot directed by the hand of God, to shew how much hee respected an oath, and would not have it violated; and although *Saul* exacted this oath rashly of the people; yet he would have it observed as he would have the oath made to the *Gibeonites* kept, although it was procured by their deceit, because his holy name was interposed there.

Object. But *Jonathan* knew nothing of the oath which the people had made to *Saul*, *1 Sam. 14. 28.*

Ans. When an oath is exacted of a multitude, it binds every one in particular if it be a representative oath, as we see in the *Gibeonites*, therefore many yeares afterward *Sauls* sonnes were hanged for the breach of of this representative oath. So the *Iewes* tooke upon them, and bound not onely themselves, but their posteritie to keepe the feast of *Purim*, *Est. 9. 29.* So the *Israelites* were bound to carrie away *Iosephs* bones out of *Egypt*, because their father *Iacob* had sworne it, *Gen. 49. 29.* So *Jonathan* was bound for to keepe this representative oath which the people had made, although he

Whether the lot which was cast for *Ionas* was a divine lot or not.

Whether the lot which fell upon *Jonathan* was a divine lot or not.

The representative oath binds all, but not a personall oath.

was not present when the oath was made.

Here we may observe first how much the Lord regards an oath. Secondly, how Princes edicts and commands should be observed, although they seeme strict and hard to us. And thirdly, it is a fearefull thing to meddle with things devoted or anathematized, whether wittingly as *Achan* did, or ignorantly as *Ionathan* did. Secondly, consultorie lots served to decide who were fittest for callings in the Church, as when *Ioseph* called *Barsabas* and *Mathias* stood for the Apostleship. It was decided by lot; the Apostles calling were immediatly from God, therefore this was decided, by lot which was immediatly from God.

Object. But the rest of the Apostles were not chosen by lot?

Answ. *Beda* upon the first of the acts gives the reason of that, why *Mathias* was chosen by lot, and not the rest, because the holy Ghost was not come downe upon them before the Pentecost, but the seven deacons were chosen afterward, not by lot, but by consent. The canons hath condemned all Ecclesiasticall election by lot; therefore *Zeno* the Emperour tempted the Lord in this case, for when the Bishop of Constantinople died, the Emperour was carefull that another should succede in his place: And what doth he? Hee caused a write to be layed upon the altar, having these words written in it, *Si quem domine censes dignum hoc ministerio inscribe nomen ejus in hac charta*, Lord write the name of him whom thou thinkest fit for this Bishopricke into this paper; and hee caused to shut the gates of the temple, leaving the paper upon the altar: On *Flavittus* corrupting the Sexton of the Church with money, caused him to open the gates of the temple in the night and went in and wrote his name upon the paper and shut the doore againe, and so was chosen Bishop of Constantinople.

Why the Apostles at the first were chosen by lot, and why not afterward,

Men are to be admitted neither to Ecclesiasticall callings, nor civill offices by lot.

Capite fin. de sortilegiis, tit. 23. lib. 5. & cau. non statim.

Neciphorus lib. 16. c. 18.

stantinople. But men are not to be admitted to any ecclesiasticall calling, but for the fitnessse of their gifts. This election was as bad as if it had beene by a consultory Lot and worse, and it was a tempting of God.

So men are now not to be admitted to civill callings by a consultory Lot, but onely for the fitnessse of their gifts, and by the sole choise of the Prince; or by the suffrages and voyces of the people, as the *Athenians* gave their voyces of old *per Petalifmum*, by holding up of an Olive branch. So *per ostracismum*, by holding up an Oyster shell, when they would have any banished, and sometimes *per χειροτονίαν*, by holding up of their hands, but they made not their choise by a Lot. The reason why they should not be chosen by a Lot is, because Lots are uncertaine and casuall.

Object. And if it be said, that *Prov. 16. 33.* The Lot is cast into the lap, but the disposing thereof is from the Lord.

Ans. When a man hath other meanes to try by, then it is a tempting of God to use Lots, *Salomon* wils not men here to use Lots, because they are directed by the hand of God, but rather he wils this, if men be forced to use a Lot, then God should be called upon, by earnest prayer, that he would direct the casualty of the Lot, and moderate it.

Quest. How were the seventy Elders of *Israel* chosen, *Num. 11. 26. 27.*

Ans. The Hebrewes in *Pesikta*, sayes that they were chosen by a consultory Lot, after this manner. That day that God said to *Moses*, gather me seventy men of the tribes of *Israel*. that I may choose of them for to be Elders. *Moses* said, how can I doe this, If I shall chuse sixe out of every tribe, then there shall be two more then seventy, and if I shall choose five out of every tribe, then there shall be ten wanting of the seventy.

Of the conceit of the Jewes how the 70. elders of *Israel* were chosen by lot.

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A lot for divination,
is a diabolical lot.

venty. And if I shall choofe fixe out of this tribe, and five out of another tribe, that will make but ftrife amongst the tribes, what doth *Moses* in such a case, he choofes fixe out of every tribe, and brings out seventy two papers, and upon seventy of the papers, he writes *Zaken* (Elder) and upon two of the papers, he writes *cheleck* (part) and he putting them all in a boxe, he saith to them, come ye and draw forth your Lots. And he who drew forth *Zaken* Elder, *Moses* said unto him, the Lord hath sanctified thee for this calling, to be an Elder. but he who drew out *cheleck* (part,) he said unto him, thou hast no part in this businesse, Therefore the Hebrewes sayes that *Eldad* and *Medad*, were *inter conscriptos*, but they were not those which were written, they got *cheleck* onely (part,) and not *Zaken* Elder, but this seemes to be but a *Rabbinicall* dreame.

The last sort of Lots is a Lot for divination, to foretell things to come, and this lot is diabolical and altogether unlawfull. Such was the Lot that *Haman* did cast for the subversion of the Iewes. First, he enquired by Lot what day of the moneth was fit for this. And secondly, what moneth of the yeare, whether the second, third, or fourth moneth. And the Lot shewed that the twelfth moneth, and the thirteenth day of the moneth, was the fittest time for this execution. Here wee may observe the great providence of God, who overruled this Lot, and made it serve for the good of his Church, that he would have the Lot to fall, neither in the ninth, tenth or eleventh moneth, but in the twelfth moneth, that the Iewes might get leasure to gather themselves together to stand for their lives, and to send letters through all the provinces for the retreating of those wicked letters, which were given out for murthering of all the Iewes, And most of all they had this leasure granted to them, as *Rupertus* saith, that they might send

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to a farre countrey to the heavens, their legats, their prayers, their fasting, their teares, to cry for helpe from heaven in such a distresse. *Haman* did cast *purim*, in the translation of the 70. the supplement is, God made two lots, one for his owne people, and another for the wicked; and so the rod of the wicked rested not upon the lot of the righteous, *Psal.* 115. 3.

Such a lot of divination was that which *Nebuchadnezar* used, *Ezech.* 21. 21. when hee stood at the parting of the way at the head of two wayes to use divination, he made his arrows bright, and he consulted with Images, Saint *Ierome* shewes the way how he divined by his arrowes, he wrote upon the arrowes the names of *Ierusalem* and *Rabba*; and when he pulled forth the arrow on the which the name was written, that towne he began first to besiege; and because *Rabba* came forth first, therefore he began to besiege *Rabba* first, *Cabbhal* here signifieth *expolire* to polish. The Hebrewes holds that he made the heads of the arrowes bright and the names *Rabba* and *Ierusalem* did appeare in them, as in a looking glasse. The Prophet *Hosea* saith *consulunt lignum* which they applied to this sort of divination, this they called *ga.β.β.μαρτεία*.

SECT. 9.

De augurio, or of the divining by foules.

THIS divining by foules the Lord forbids in his Law, *Num.* 24. 1. Such as *Balaam* practised, he went not as at other times to seeke for enchantments; the 70. translate it, *ἡ συνάρτησις τῆς διαβολῆς, id est, in occursum divi-*

bis, that is, to take a divination by the fleeing of the

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foules

ὁ προσηγορία.

ὁ συνάρτησις τῆς διαβολῆς.

foules by their chirping, by their feeding, by their number, and such like: Such was the diviners amongst the Philistines, 2 Sam. 6. 2.

What things the foules
can foretell.

Although the foules be not *domini addictum suum*, cannot command their own actions as man doth, yet by a secret instinct they can foretell these things which are agreeable most to their nature as sensitive things, for their bodies being subject to the influx of the superiour elements, and exercised onely about organick things, therefore by the influx of the superiour bodies they can foretell rains, tempests, and such like, which man cannot doe by the constitution of his body so well, because mans phantasie is carried to more sublime and high things, for mans sense is not governed by externall things, as the beasts and foules are. Hence it is that wee see that these who are fooles and stupid, who are not so much ruled by reason as by sense, are apter to divine of naturall things than the wise, and they who sleepe, rather than they who walke, because their bodies are not onely more affected with these externall changes, but also in these the phantasie is stronger than in wiser men.

How many wayes we
compare things.

The foules by a naturall instinct and temperature of their bodies foretell stormes to come, and Summer and Winter: We compare things three manner of wayes; first, we compare things singular to make up the universal; the foules cannot doe this. Secondly, we compare on thing with another; the foules cannot doe this. Thirdly, wee compare things and time distinctly together in our minde, I say distinctly, because the foules confusedly can take up the times and seasons of the year, but they cannot distinctly discern the time from the thing it selfe, as we doe: These naturall inclinations we may observe and make use of them.

God hath appointed the foules to teach us, as to learne

learne the time of our visitation, *Ier. 8. 7. The Storke in the heauen knoweth her appointed times, and the Turtle, and the Crane, and the Swallow know the time of their coming, but my people know not the judgement of the Lord:* So the Lord sets downe the example of the Storke, which is called *Gbasida*, or pitie, *Leuit. 11. 19.* and *μαλακία*, because the young ones feedes the old; so should children learne from these *διδασκαλῶν*, to feede their old parents, and sometimes by their example, hee teaches us, what we should decline, and shunne, *Ier. 17. 11.* as the Partrich sitteth on egges, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his dayes, and at his end shall be a foole. the Partrich many times sitteth upon the egges, which she gathered, but never hatcheth them: So covetous men enjoyes not the fruit of that which they toyle for. Thus farre wee have a warrant to make use of the foules.

Quest. What use are wee to make of these foules which are called *inauspicata aves*, as the Owle, and the Skrich-owle? *Esay 13. 21.*

An. We may only make this use of them when they dwell in such places which are desolate, that those places carries the marke of Gods wrath upon them, when the inhabitants of them are spued out for their sinnes.

But to take up the contingentevent of things by them is altogether devilish, as to marke their number, their fleeing, eating, or chirping: to foretell contingent things by these, that the Lord forbiddes altogether, *Deut. 18.* and they are joyned with *Augures cali*, *Esay 46.* Because of the great affinitie which was betwixt them; the one observeth the starrie heauen, the other observeth the nether region of the ayre, and the foules that flies in it, *augures*, the 70. translates *ορνιθουμνους*, the heathen called the foules *nuncios deorum*; and first, they

What we should learn
of the foules.

We must not take up
contingent events by
the foules.

observed their number, as *Calcas* foretold *Agamemnon* by the number of the Sparrowes which did flie before him; how many yeares the Trojan warre should last: So they marked the crying, and eating of the fowles; If they refused to eate, they tooke that for an unluckie signe; so they marked their *terrapavinum* or *trepudium*, their tripping upon the ground. There are signes given from God to man, as the Lord bade *Ioash* smite the ground so often, and he should have victory against the Syrians, so from man to man, as *Jonathan* his arrow shot to *David*, and *Judas* kisse to the Iewes, *whomsoever I kisse*, *Matth. 26. 48.* so from the devill to man; as when they foretell by the flying of the fowles, the events of things, and things contingent; and so when they called upon the Flie, *dominus musca*, the devill answered them, *2 King. 1. 4.* There was one sort of divination by the fowles very strange amongst them; they caused to write twenty foure letters in the ground, and layed a graine of barley upon every letter, and the Magitian set forth a cocke, using certaine conjurations in verses, and marking what graine the cocke did picke up, these letters they joyned together; The master of *Iamlicus Proclus* by this sort of divination would know who should be Emperour after *Valence*, and when as the cocke had picked up onely the graines of the foure letters, *S. C. E. S.* it was uncertaine, whether this was *Theodesius*, *Theodotus*, *Theodorus*, or *Theodectes*; *Valence* being uncertaine who was meant, caused to put to death many who were named by these names, fearing that some of them should surprise him in his Empire, and *Iamlicus* fearing the Emperours wrath, dranke poyson and made himselfe away.

There was something naturall in this action, as for the cocke to eate, something casuall, as to picke up such a graine, and something *ex instituto humano*, by mans appoint-

appointment, that the letters being joyned together should signifie such a name; and something diabolically, as who should be Emperour.

This kinde of divination hath beene derided by sundry; It is memorable which is reported by *Heratens* of *Mausellanus*, how hee mocked these diviners by the fowles; for when he was travelling towards the red sea with *Alexander* the great, a Diviner seeing a bird sitting by the way, desired the armie to stay for a while, and hee should shortly tell them what successe they should have in the war; *Mausellanus* being skilfull in archerie, bends his bow, and killed the bird, and this way mocked the Diviner, saying, how could this poore bird foretell what should become of the armie, when it could not foretell its owne death: *Cato* was wont to say, that he marvelled when one of these diviners met another, that they could abstaine from laughing, who so deluded and mocked the people.

This kinde of divination by the fowles, ceased most when the Roman Empire ceased, the Romans were much given to it.

So to divine by the intrals of beasts good or bad successe is unlawfull, *Ezech.* 21. 26. he looked into the liver; this is *extispitium*: the Priests of the Lord when they were to sacrifice a beast, they looked first whether it was whole and sound or not: Secondly, whether it wanted hornes and hooves or not, *Psal.* 69. 21. if it wanted these, they would not sacrifice it. Thirdly, if it was not found within, they would not offer it: And lastly, when it was burnt they observed whether it was wholly burnt to ashes or not, then they tooke this for a good signe, therefore *David* prayes, *Psal.* 20. 3. *Remember all the offerings, and turne thy sacrifice to ashes*: So the heathen counterfeiting them, looked to the intrals of beasts, and to try the events of things contingent by them.

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Vale Petrum Canum.
pag.

When the divination
ceased.

To divine by the in-
trals of beastes is un-
lawfull.

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How many wayes this
Teraphim is taken in
the Scripture.

תְּרָפִים

This word devill is ta-
ken three wayes in the
Scripture.

The last sort of divination forbidden is ^{περὸ μαγίας} when they asked counsell of the dead, or did divine by the skull of a dead mans head, which was called ^{μαγεία} *Teraphim*; *Elias* in *Tisbbitels*, the manner how these *Teraphim* were made, they tooke a child uncircumcised, whose head they pinched off with their nailes, and they put a little plate of gold under his tongue, and wrote upon the plate the name of the spirit which they called upon.

This word *Teraphim* is taken three manner of wayes in the Scripture; first, *univocē*; for the *Teraphimes*, which the *Magitians* used, such was *Labans* *Teraphim*, which he consulted with, *Gen.* 31. 19. Secondly, this word *Teraphim* is taken *Analogice*, for the Idols which the Idolaters worshipped, *Judg.* 18. 14. These were not like *Labans* *Teraphim*, but by way of analogie, they are called *Teraphim*, for the worshipping of idols, is the worshipping of devils, *1 Cor.* 10. 21. Thirdly, the word *Teraphim* is taken *equivocē*; Such was the *Teraphim* which *Michol* kept in her house, *1 Sam.* 19. 13. made onely to the forme of a man; for it is not likely that *David*, who had a care to purge his house of all abominations, *Psa.* 101. would have suffered his house to have bin polluted with *Teraphim*, either in the first or second sense: *Theoderet* turns it ^{καὶ ὡς τὸ εἶδος} which seemes to containe the corps of the dead man, and yet the corps is not there: So this *Teraphim* was like unto a man, yet there was nothing within it to resemble a man: So this word devill is taken three wayes in Scripture; first, *univocē*, as the devill put it in the heart of *Judas*, *Ioh.* 13. 2. Secondly, *Analogice*, *Ioh.* 6. 70. *Judas* *analogice* is called a devill there. And thirdly, *equivocē*, when Christ calls *Peter* Satan, *Math.* 16. 23.

S E C T.

SECT. 18.

Of the power of the devill, what Satan can doe by himselfe, and by his instruments.

THere is a twofold power, an absolute power, and a limiate power: Gods power is an absolute power, therefore power is put for God, *Math. 26. 64.* At the right hand of the power, that is, at the right hand of God; and Satans power is a limiate power: God limitates his owne power, sometimes *ad intra*, as *Gen. 19. 22.* hee saith, hee could doe nothing while *Lot* came to *Zaan*: God by his absolute power might have destroyed *Lot* in *Sodom*, but by his limiate power hee could not, because it made more for the glory of God to save *Lot*, then to destroy him; but the devils power is a limiate power from without, for God who is more strong and mighty than hee, limitates and bindes him, and saith exceeds the devill in power.

First, God can onely create things of nothing, Satan cannot doe this; God when by his mighty power hee doth create, presupposeth nothing to worke upon, and his action in creation depends upon no other thing, for if he presupposed any other thing, then hee should not create absolutely by himselfe; This his action must be answerable to his infinite power: Art, when it worketh, must have some subject actually to worke upon; nature must have some thing potentially to worke upon; but God when he worketh, needeth nothing, either actually or potentially to worke upon. The Serpents which were brought before *Pharaoh* by the Magicians, either they were but serpents in shew onely, as *Tertullian* holdeth when he saith, *Acas, veris in draconis* *Ma-*

There is an absolute and a limiate power.

How Gods power is limiate, and the devils power is limiate.

God can onely create things of nothing.

How God, Nature, and Art worketh.

gorum mendacia, or els they were serpents brought there by the slight of the devill, but they were not serpents newly created. There is as great distance, *inter ens, & non ens*, betwixt that which is, and that which is not, as there is *inter non ens & ens*, betwixt that which is not, and that which is, but, the devill cannot change a body which is, unto that which is not at all, he can dissolve a body into the foure elements, but he cannot turne it to nothing, because he cannot abolish the foure elements: and as the devill cannot reduce that which is, to nothing: so he cannot create a thing and make it of nothing to be some thing. God onely then, who is the cause of causes can create: There is in all the elements some seedes or seminarie vertues, and when fit time and opportunitee serves, they shew themselves in their owne kindes: Now when the devill drawes forth these, hee cannot be said to be the creator of them, no more than the husband man, who although hee observe the fit times and occasions of sowing the corne that it may grow, yet he cannot be called the creator of the corne; so neither can the devill be called the creator, when he drawes out any thing out of the elements which is virtually in them.

God onely can change
one substance into another.

So God likewise by his power can onely change the substances of things, as he changed *Lots* wife into a pillar of salt, *Gen. 19.* and water into wine, *Ioh. 2.* God onely can change one essence into another, but he cannot change one substance into another, so long as the forme and substance of the first endureth: Therefore the devill when he would take a prooffe of Christ, whether he were God or not; hee bids him change stones into bread, *Matth. 4.* Satan may delude our senses, and shew us counterfeite shewes for true, but he cannot change one substance into another; therefore Saint *Augustine* proveth well, that *Iphyginia* was not turned into

S. Augustine lib. 18. de civitate Dei.

into a hart, neither was the companions of *Diomedes* turned into fowles. As Satan would have had the people beleve.

God onely can worke miracles, *Psal. 135.* Thou Lord onely workes marvellous things: Satan cannot worke a miracle, for a part of nature cannot exceede nature; Satan is but a part of nature, and a miracle is above nature. Therefore Satan cannot worke a miracle, *quod est totaliter sub ordine constitutum, non potest ultra istius ordinis agere, Miraturatur Satan, sed non miracula,* and the Angell did wonderouslie, *Ind. 13. 19.* So he can doe wonders, but no miracles.

There are Three sorts of miracles, Miracles in the highest degree, and Miracles in the second degree, and miracles in the lowest degree.

Miracles in the highest degree are these in which nature had never a hand, nor never could have, as to make the Sunne stand still in the firmament, or to goe backe so many degrees.

Miracles in the second degree, are those, when nature had once a hand in producing of such things, But when they faile, nature cannot helpe them againe: Example, nature bringeth forth a man seeing, but when hee becomes blinde, nature cannot restore him to his sight againe. And therefore when Christ restored the blinde to their sight, it was a miracle in the second degree. A Miracle in the third degree is this, when nature in time could doe such a thing, but when it is done in an instant, then it is a miracle in the third degree. When *Peters Mother* in Law was sicke of a fever, *Mat. 8. 15.* nature in time could have evicted this malignant humour, and cured her, but because upon a sudden Christ cured her of this fever, therefore it was a miracle in the third degree: So when *Ezekias* lay sicke, God bids lay a lump of figges to the fore: figges in time would have

God onely can worke miracles.

Miracles are of three sorts.

Miracles in the highest degree.

Miracles in the second degree.

Miracles in the lowest degree.

matured the boyle, but *Ezechias* being cured in a sudden by the Lord, this was a miracle in the third degree.

The Devill cannot worke miracles in the highest degree: Therefore it is false which they write of the witches of *Theſſalie*, that they could stay the course of the Sunne by their enchantments, and bring the Moone out of the firmament.

Satan can worke no miracles in the second degree: Christ proved himselfe to be the Saviour of the world by this, because he restored sight to the blind, and the lame to their limmes, and the deafe to their hearing, and cleansed the Lepers, *Mat. 11. 5.* But Satan cannot restore sight to the blinde, *Iohn 10. 21. Can a devill open the eyes of the blinde.*

Satan can worke no miracles in the third degree: Such as was the curing of *Peters* Mother in Law upon a sudden; Satan hath more skill then a Physician hath to give soveraigne physicke to a Patient, and so to cure him the sooner; but this he cannot doe upon an instant as Christ did.

The *Hebrewes* markes a twofold worke of God, *opus Beresheth*, and *opus Merkebha*; They call gods ordinary working in nature, *opus Beresheth*, from the first words of *Genesis*; They call Gods miraculous works, *opus Merkebha*, from *Ezekiels* chariot, *Eze. 1.*

God in ruling naturall causes he rules from the highest to the Lowest, and from the top of the Lather to the foot, *Hos. 2. 21. I will heare the heavens, and the heavens shall heare the earth, the earth shall heare the corne, and the corne and the wine, shall heare rezevell.* Here God rules from the highest to the lowest.

Some of the Schoolemen maintained that God touched onely the first cause, the Heavens, and the Heavens sent downe the influence to the earth, and so to the rest: As when the crimp fish toucheth the fishers hooke

A twofold worke of
God *opus beresheth* and
opus merkebha.

מעשה בראשית
מעשה מרכבה

When God workes in
naturall causes he rules
from the highest to the
lowest.

hooke, It sends a benumbednes to the hooke, and the hooke transmitts it to the line, and the line to the goad, and the goad sends it to the fishers arme: Here the crimpe fish workes not immediately upon all these, but onely upon the hooke: but God doth not worke so upon these subordinate causes, but is immediately with every one of them.

Quest. Whether then doth God concur as a mediate or immediate cause with every effect.

Ans. That is called a remote cause which is farthest distant from the effect, and which touches not immediately the effect by the vertue of it. God is called a remote and mediate cause if yee will respect the order of causes; as he is nearer to the Heavens then to the corne of *Leareell*. But if ye will consider distance from the effect, by his vertue, God is immediately with every effect.

But here wee must take heede that wee say not as some say, The sunne shines not, but God in the sunne, the fire burnes not, but God in the fire, for then wee should ascribe many things to God which should bee unworthy to be spoken of him, and wee should take away the subordination of causes.

But when Satan worketh, he never worketh immediately, but by some second cause, but when God works, sometimes he works *nullo mediantē supposito*, no meanes intervening, as when Christ cured the woman of the bloody flux by vertue which went out of him, *Mat. 5. 30.* Sometime againe he worketh *mediante supposito & immediatē virtutis*, that is by a meane which intervenes immediatly by his power, as when he feeds us with bread, when wee looke that all the vertue is in God, then wee say that man lives not by bread onely, but by every word that cometh out of the mouth of God, *Mat. 4. 4.* but when wee looke to the bread, as to a second cause, feeding us, then we say, that

N n n n n n n 3

bread

Whether God concurs as a mediat or in immediate cause with every effect.

If wee respect the causes God workes mediately, but if ye respect his blessing, he workes immediately.

Satan never workes immediately.

bread strengthens man, *Psalm 104. 15.* and wine cheares his heart.

God onely worketh from the highest cause to the lowest; It is he onely that sends raine, *Acts 14. 17.* He left not himselfe without winnesse, in that hee did good, and gave us raine from Heaven, and fruitfull seasons; It is he who gives the first and the latter raine, and it is he that can hasten the raine, *2 Kings 18. 44.* And it is hee that can send a generall raine to destroy the world; but Satan can doe none of these, for Satans power goes no higher then the aire: Hee is called the Prince of the aire, and can raise stormes in the aire, haile, and fire, and so can the Witches at Gods permission. He can *applicare his afflictus passivis* as we, (when we make powder) use to put brimstone and salt-peter together: So can Satan raise stormes by applying contraries one to another, but hee cannot bring downe fire from Heaven as *Elias* did, *2 King. 1. 10.*

How doth the evill eye
of the witch bewitch?

Quest. Seeing Satan workes only by natural causes by touch and injury, how is it said that the evill eye of the Witch doth bewitch. *Gal. 3. 1. O foolish Galathians who hath bewitched you: Balaam.* here is properly spoken of those who bewitcheth by the eye.

Ans. It is not the eye heere which doth the hurt, but Satan: As hee hurteth sometime under the pretext of the enchanting word, so here hee hurts under the pretext of the eye, and makes the witch beleene, that it is her eye which hurts, when as it is Satan in the meane time, who doth the hurt.

What are wee to judge
when a murder is
brought before a dead
corps and bleedes.

Quest. What are wee to thinke of that sort of tryall, when a man is killed and the murder is not knowne, if the murder come before the dead man, the corps bleedes: Heere there is neither a physicall touch nor a naturall cause, and God worketh not miraculously now?

Ans.

Ans. Some hold, as there is a secret antipathie betwixt some living creatures, as the Elephant, when he is made, beholding a lambe becometh tame; and the Lyon is afraid of the cock, so there may bee an antipathie betwixt the living and the dead, and the blood is moved when the murderer is presented before it; but this seemes to carry but little reason with it, when a man was killed in *assass* and no man knew who had murdered him; If this cryall had beene a lawfull cryall, why would not the Lord have set it downe for the discovery of the murderer? *Isaiah* writing upon this place holds this cryall altogether to be unlawfull.

God when he workes upon the subordinate causes, he workes ordinarilie *natura cūp*, according to nature, and sometimes *natura cūp*, *præter naturam*, as when he directs the creature another way; then their naturall instinct would carrie them, as when the king of the Philistines were yoked in a cart, *1 Sam. 6. 7.* they carried straight, (leaving their calves) the cart to *Asiathem*. So when the Raven brought daylie flesh to *Elijah*, This was *præter naturam*, besides nature; for the Raven is cruell to her owne young ones, and will scatterlie feede them, see *Job 48. 41.*

Satan cannot move the creatures against their proper instinct, to doe any thing, but he may hinder their naturall instinct by some naturall means, by an antipathie. The wild bull if hee bee ryed to the figg tree it calmes him: The devill by such means can hinder the creatures.

God never workes contrary to naturall means, for the God of nature is never contrarie to nature; And although the Lord sometimes seems to be contrarie to the second insinuation of nature, yet he is never contrarie to the first insinuation of nature. This is the supream course of nature; that all things should obey the first

Nnnnnnn 3. cause

Vide Lactium. pag. 384.

Plutarch in Sympos.

God never workes contrarie to the superiour course of nature.

cause, and God never workes contrary to this first institution of nature. I will cleare this by this similitude. The inferiour course of nature appoints every heauey thing to goe to the center, yet lest there be any *vacuum in rerum natura*, an emptinesse in nature, the superiour course of nature draws heauey things upward to supplie this emptienes: Others expresse the matter thus. There is a common nature, and a particular nature; and the particular gives way to the cominon: the water by its owne proper course runnes downe, but by the common course; the water of the sea flowes and ebbes; and this it hath from the common course; Satan cannot stoppe the inferiour course of nature, farlesse the superiour course of nature.

Gods miraculous sorts
of working.

When God workes his
miracles by instru-
ments, it is he onely
who does the worke.

Gods second manner of working is *opus Mercehha*, when hee worketh miraculously; God in working of his miracles useth instruments, but it is he alone who wroght the miracles; he communicerth not this his power with any, when the dead man was cast into the grave of *Elisha*, and touched his bones, 2 *King.* 13. 21. there was no power in the dead bones to quicken the man againe; so there was no power in the apostles girdle, or shadow, to cure diseases, neither into the Apostles themselves was this power; they were morall meanes here; but they were not Physicall causes, they prayed to God, and told that all was done in his name; but there naturall skill helped nothing here in producing the effect. So *Iohn.* 5. 4. when the Angell stirred the waters, and they that stepped in first were healed, the power was neither in the Angell here to heale, nor in the water when it was stirred: When the Physitian stirres his potion, heere hee useth his skill, and there is a naturall power in the potion; but when the Angell stirred the water, it was neither the skill of the Angell, nor the power of the water that healed the sicke person.

The

The Lord communicates not his power, no not with the humanitie of Christ: Christ as man did not worke these miracles: The fathers disputing against the *Arians*, and *Nestorians* shewes us this: *Gregoria Nyssen* writing against *Eunomius* sayes, *Non vivificat Lazarum humanitas, nec deslet in latibulis jacentem potentia*; The humanitie raised not *Lazarus*, neither did the divinitie weepe for him. God then did not communicate this his power of working miracles to any creature.

Ob. If it be said *Marke 16. 20.* that the Apostles did with Christ in working of the miracles, then they might seeme to be cworking causes with Christ in the miracles.

Ans. this is onely spoken in respect of the end, when as God onely did worke the miracle, so men are said to helpe God, *Jdg. 5. 23.*

Christ in working of his miracles; differed farre from the Apostles and Prophets, when they wrought the miracles.

When Christ wrought his miracles, he wrought far greater workes then any other could doe, *Ioh. 15. 24.* If I had not done amongst them the workes which no other man did, they had not had sinne, which saying is to be understood; If he had not wrought no miracles, greater miracles, and more frequent, *Mark. 1. 32.* they brought unto him all that were diseased, *Mat. 15. 30.* they brought to him those that were lame, blinde, dumbe, maimed, and many others, and they cast them at Iesus feet, and he healed them; but when the Apostles and Prophets cured the diseases, the vertue went not from them, as it did from Christ, *Mar. 5. 30.* they ascribed never this vertue to themselves, but reserved the honour to Christ, *Luke 10. 17.* as *Iob* reserved the honour to *David*, when he was about to take the citie of *Rabbah*, *2 sam. 12. 28.* Secondly, they could not cure when

Christ as man wrought not miracles.

How the Apostles are said to cworken with Christ. A difference between Christs working of miracles and the Apostles.

when and where they pleased, as Christ could, as Saint Paul left *Trophimus* sick at *Miletum*, 2 *Tim.* 4. 20. Thirdly, Christs miracles were greater then theirs, yea when they wrought one, and the selfe same miracle: *Peter* cured *Aeneas* who was eight yeares sick of a Palsie, *Act.* 9. 33. but Christ healed a man who was thirtie eight yeares impotent, *Iohn* 5. 5. So *Peter* raised up *Dorcas*, who was newly dead, *Act.* 9. 37. But Christ raised *Lazarus* when he had layne foure dayes dead in the grave, *Iohn* 11. Fourthly, Christ cured *marasmus*, the infirmities of the stomacke by miracle, *Mat.* 5. 23. But Saint Paul used onely the ordinary remedie to cure this disease in *Timothie*, drinke a little wine for the weakenesse of thy stomacke, 1 *Tim.* 5. 23. Miraculous workes farre exceed the workes of Nature, as the sight restored to the blind by Christ, farre exceeded the ordinarie sight, & the wine miraculous in the Marriage of *Cana*, far exceeded the naturall wine. So Christs cure here exceeded farre Saint Pauls. Lastly, none of the Apostles confirmed themselves to be the messias by their miracles, as Christ did, *Mat.* 9. that ye may know that the sonne of man hath power to remit sinnes, I say unto thee, take up thy bed; *Mat.* 9.

The witch is *concausa* into the worke, and not *causa sine qua non*.

But when the devill works by witches and forcerers, he workes by them as by cōworking causes; They are not *causa sine qua non*, for *Causa sine qua non* is not reckoned amongst causes, neither by the divines nor by the Philosophers; for that is properly called a cause which concurs to the producing of the effect. When a man sets fire to a house, the setting of the fire to the house, is not the cause why the house burnes, but it is *causa sine qua non*. So when I open the window that I may see the light, the opening of the window is but *causa sine qua non*, that I see the light; when *Saran* useth the witch in his malicious and devillish enchantments, the witch is not

not *causa sine qua non* here, but she is *co-cause*, and helps all that she can to the destruction of the creature.

The miracles which the Apostles wrought differed farre from the miracles which Satan wrought, which was not miracles indeed, but had a show of miracles, and therefore they are called lying wonders; And first, they are lying wonders, *ratione causa*, as proceeding from the devill who is the father of lies. Secondly, *ratione forma*, in the manner of their working, they are but delusions. And thirdly, in respect of the end, for they serve onely to confirme lies, *2 Thes. 2. 9*. But the Apostles miracles were true miracles wrought by the spirit of God, they were no delusions, when *Aeneas* was healed, he arose presently, and made his bed; and all that were at *Lydda* and *Saron* saw it, *Act. 9. 35*. So when *Peters* mother in law was healed of a fever, she arose and ministered to Christ, *Marke 1. 31*. and as many as hee touched were made perfectly whole, *Matth. 14. 36*. Lastly, in respect of the end, the Lord cured their bodies, to make way for the curing of their soules, as *Mat. 2. 5*. when he had cured the man of the palsie, he said unto him, *Thy sins are forgiven thee*. So *Iob. 5. 14*. when he cured the man of the palsie, he said unto him, *Sin no more* least a worse thing come unto thee; But *Elimas* the sorcerer sought to turne away *Sergius Paulus* the depatie from the faith, *Act. 13. 8*. The Apostles ascribed all the power to God; but foreceers and witches, ascribe the power to themselves, *Simon Magnus* said, he was the great power of God, *Act. 8*. So the witches will have the sick to beleeve in them, and that they have power to heale or to hurt (as they say) otherwayes, they can doe them no good.

Quest. Whether can the devill doe more with the helpe of the witch, than he can doe himselfe alone.

Ans. Some hold that he can doe more by the ser-

The difference betwixt the miracles of the Apostles and the miracles of Sathan,

Wherefore the devill can doe more by the helpe of the Witches than he can doe alone.

Franciscus de victoria
rel. 1. de arte magica
sub finem.

viewed concordance
- A ut lo zeburion
ob animo non est
magis in

A comparison betwixt
Art, Nature, the De-
vill, and God.

Vide Cel'um pag. 54.

Celium pag. 305

vice of the witch, than hee can doe alone, *Admirum est (inquit) & mysterium, quod cum daemones nocere per se non permittantur, tamen, non adeo impediuntur nocere per homines, ut magos, lupos, & alias maleficas;* It is a strange thing (saith he) and a great myserie, seeing the devils oftentimes are hindered to worke by themselves, yet notwithstanding they are not so hindered to hurt by men, as by forcerers and by witches; and oftentimes he saith, the devill cannot worke, unlessse the malice of man concurre to the helping forward of his devillish practise. God himselfe saith, *I was angry with my people, Zach. 1. 15. but ye helped forward mine anger;* much more may wee say, that the witches with their malice helpe forward the malice of the devill, and makes the fire to kindle the faster; for the devill is but a finite creature, and his power is not infinite; therefore the more that concurre to helpe him forward his worke is the more.

Let us compare Art, the Devill, nature, and God together; Art can doe strange things, yet it doth onely imitate nature. *Architas Tarentinus* made a Dove so cunningly, that hee made it flie in the aire, as if it had been a living dove; and the Egyptians made their gods so cunningly, that they seemed to laugh, to smile, and to frowne: And *Xeuxes* painted grapes so vividly, that he made the birds come and flie upon them; and *Apelles* painted a horse so vividly, that he made the horses passing by, to ney, and the dogges so vividly, that he made the dogges passing by to barke, when they saw the painted dogge: but *Archimedes* surpassed all, he made a heaven of brasle so curiously, that one might have seene in it the seven planets, and all the motions: but the devill can farre exceede Art, and all the skill of man, yet the secrets of nature can farre exceede Art or the Devill: The stone *Carystius* of old erat equalis sive netelis, fit to be

be spun as wooll or flax, and they made napkins of it; which when they were unclean, they cast into the fire, and then they became as white as they were before, and yet the fire burnt them not: when the Romans burnt the bodies of the dead to ashes; how preserved they the ashes of the burnt bodies, from the ashes of the wood which burnt the bodies? they had this sort of linnen which they called *Asbestinum*, which they did wrap the bodies into, which cloath burnt not, but transmitted the fire to the bodies, and preserved the ashes of the bodies by themselves; this was a great force in nature; so the haire of the *Sulwander* cast into the fire will not burne, but when the haire of *Servius Lucullus* were cast into the fire, the devill could not preserve them from burning, without some naturall meanes: and here nature exceeds Satan farre, but God the chiefe and supream cause farre exceeds Art, Satan, and Nature: When the three children were cast into the fire, by faith they quenched the flames of it, *Heb. 11. 34.* and their bodies were not burnt, which were combustible in themselves, neither was there any meanes to hinder the fire not to burne them, but onely Gods power: So the bush burnt but consumed not, *Exod. 3. 2.* by this power of God.

There is *conjunctum instrumentum* & *remotum instrumentum*: When the Physitian cures by physicke, the physicke is *conjunctum instrumentum* of the cure, and the Physitian is onely *remotum instrumentum* of the cure: Satan cannot cure as the physicke doth, yet he can farre exceede the Physitian.

Now followes to shew how Satan can worke in a bodie and upon our bodies.

When Satan takes a body upon him, the spirit here is not united to this body; to make up one person with it, and to dwell in it, as our soules doth in our bodies. Se-

Regum funera in ejusmodi adurebantur: cuius ne corpora favilla cum reliquiis miseretur cinere Plin. lib. 19. cap. 1. Erba moyses vocabant quibus cadavera induebantur.

The devill can exceede *remotum instrumentum* the physicion, but not *conjunctum instrumentum* the Physicke.

How Satan worketh in a body, and upon a body.

Cum angelus sit completa
substantia & integra
non est alius rei pars
substantialis non igitur
est forma informans
quia effectus causa for-
malis sine causa formali
feri non potest, corpus
autem informare est
effectus causa infor-
mans, ergo non po-
est fieri ab angelo
qui natura sua est sub-
stantia, completa non
forma informans & na-
ture unita non sunt
hic analoge.

Thomas 1. part. questione
5. art. 2. ad 5.

Angelorum species ser-
vatur in singulis indi-
viduis, ut species solis &
lune, sed hominum species
servatur in multis & ob
corruptionem singulorum
similium compensantur ge-
neratione.

condly, this spirit is not united to this body, *ut forma in-
formans*, which is *tota in toto*, & *tota in qualibet parte
corporis*, which is all in the whole body, and all in eve-
ry part of the body; but he is there onely *ut forma as-
sistens*, he moves and directs that body onely, but hee
informs not that body, he is but in that body, as a Pilate
is in the shippo, or the Coachman in the coach. Wee
have three sort of spirits, Animales, Vitales, and Natu-
rales; Our animall spirits come from the braine, as to
move, to see, and to heare; our vitall spirits from the
heart, as our breathing, beating of the pulse, and such
like; our naturall spirits proceed from the liver, as our
concoction, digestion, generation, and such like. Sa-
tan hath these, *secundum substantiam actionis*, but not
secundum modum actionis, because they proceed not, *a
principio vivente & informante*: so he can lie with a wo-
man, as these Incubi doth, but he cannot beget a child,
because he hath not this *principium vivens*; and if arti-
ficiall things, can give a sound, and be made to move,
to laugh and to smile; what marvel is it, that the devill
can doe such things in a body, which comes *a principio
communis*; these are common to things without life, and
when the deville eats, assuming a body, his meate is not
turned into bloud, nor nourisheth his body, this meate is
resolved but into the aire againe, as the Sunne resolves
the vapours of the earth into aire againe, and converts
them not into it selfe. So Christ after his resurrection
did eat, yet that meate did not nourish his body, but
was resolved into the aire; so their meate which they
eate, was not turned into seede for generation and pre-
servation of their kinde; for they are immortall spirits
and beget not; *demonibus nullam habent individui vel
speciei multiplicationem*.

The Philosopher marks that three things concur in ge-
neration. The common cause, the proper cause, and the
materiall

materiall cause; the common cause is the heaven; *Sol*
et homo generant hominem, the proper cause is the father
 who begets, begets, and the materiall cause is the seede.
 Satan cannot be called the father of the child as the pro-
 per cause; for every thing that is begotten, is either be-
 gotten *a simili genere*, or *a simili specie*: *a simili genere*, as
 the Mule which is begotten betwixt the horse and the
 asse; *a simili specie*, as a child begotten by a man, but if Sa-
 tan could beget a child, he should neither be *a simili gene-*
re, nec a simili specie; for Satan is a spirit, and hath but an
 assumed body; but the child hath a body that is begot-
 ten of the father, and therefore our fathers are called the
 fathers of our flesh, *Heb. 12. 9*. This is proper to a natural
 father; and Satan cannot be called a father in this sense;
 If Sathan could beget a child, then this child were
 bound to honour his father, but no creature is bound to
 honour the devill; neither is there any materiall cause
 of generation here; for all generation is *perd extra homi-*
nis corpus, *Heb. n. ex commixtione seminum*, *1er. 31. 27*. I
 will sow the house of Israel, and the house of Judah, with
 the seed of men; but Satan hath no seede.

The Scripture acknowledgeth onely two sorts of
 conception; first, when a woman conceives by her
 husband, this is naturall generation *perd de homine*, that is
 borne of a woman, and begotten of a man; and the se-
 cond was that miraculous conception of the manhood
 of Christ in the wombe of the Virgin *Mary*, conceived
 by the holy Ghost: Another kinde of conception the
 Scripture acknowledgeth not.

Object. But they say that Satan may steale the seede
 of a man, and that will be a fit matter for generation.

Ans. How can Satan keepe in the vitall spirits in
 the seede, when it is not in the proper place of genera-
 tion? If a mans bloud be let out of his veines, can Satan
 keepe in the vitall spirits in the bloud, when it is out of

Sathan cannot be cal-
 led the proper cause of
 generation.

Sathan cannot be cal-
 led the materiall cause
 of generation.

Two sorts of concep-
 tion onely spoken of in
 the Scripture.

The devills seede is not
 a fit matter of genera-
 tion.

the vessels of it, the divell when he lies with a witch his nature is cold, as they confesse, therefore his seede is not a fit mater for generation, and is the mother able to nourish such a conception nine moneths in her bellie?

Object. And if it be said that the devill hath begotten a child upon a woman, as *Merling*.

Answer. If there was such a one as *Merling*, the devill beget him not by generation; but it is more probable, which *Serarius* holds, writing upon *Tobias*, that Satan can first make a womans bellie to swell, as though she were with child: Secondly, in the time of her delivery, when she appears to be delivered, Satan can by slight present a child, and make the people beleve that the woman hath brought forth this child, as hee brought serpents, and layed them before *Pharaoh*, making him beleve that they were newly created serpents, and the devill bringing the matter thus farre to passe, then some evill spirit takes a body upon him; and that body he directs and guides, *non ut forma informans, sed ut forma assistens*, and he doth strange things in this body.

Manie of old were deceived by this, thinking that Satan lay with women, and begat children, and they misapplied that place of *Gen. 6. 2.* *The sonnes of God saw the daughters of men faire, and they went in to them, and begat gyants upon them:* and the Poets from thence fabuled also, that *Hercules* was the sonne of *Iupiter*, and his mother was *Thetis* the goddesse of the water; and *Alexander* the sonne of *Iupiter Hammon*.

Now let us consider what Satan can doe upon the body of man, and upon the soule when it is in the body, and upon the soule when it is out of the body.

First, upon the body, he can transport the bodies of men out of one place to another, and he can strike the body with diverse disease.

What Satan can doe
upon the bodies of
men.

Satan transports
bodies.

He

He can transport the bodies; transportation is twofold, first, imaginarie transportation; and then reall. Imaginarie transportation is, when one is onely transported in mind. When *Jeremie* was in *Ierusalem*, he was bidden *goe, and hide his girdle at Euphrates in Babylon*, *Ier. 13. 4.* this was but an Imaginarie transportation. So when the Lord caried *Ezekiel* from *Babylon* to *Ierusalem*, that he might see there the vile abominations, and Idolatry, which they were committing in the temple of *Ierusalem*, *Ezech. 8. 1.* this was an imaginary transportation, and not a reall.

A reall transportation is this, when a man is locally removed from one place to another; by a good spirit or by a bad: by a good spirit, as when the Angel transported *Philip* to *Azotus*, *Act. 8. 40.* and *1 King. 18. 12.* *When I am gone from thee, the spirit shal carrie thee to some place that I doe not know:* by a bad spirit; as the devill transported *Christ* out of the wilderness, to the pinnacle of the temple, *Matth. 4.* And in this sort of transportation, this is to be observed, that *Satan* in an instant cannot transport a body out of one place to another, the spirits of themselves flies nimble as the windes doth, *Psal. 18.* compared with *Heb. 1. 7.* sheweth this. *And as the lightning dasheth from the East to the West in a sudden, so doth the spirit quickly;* but when they carrie bodies, they must fit themselves to the condition of the bodies, for bodies cannot be carried but more slowly, by reason of their weight and heaviness; and so the spirits must fit themselves to their condition, and carrie them the more slowly: so when the Angel wrestled with *Jacob*, he fitted his strength to *Jacobs* strength. The fire upon a sudden flies, yet in greene wood we see it burnes but slowly; so *Satan* must but slowly move the bodies when hee transports them.

There are many who Denies such transportation of witches

Transportation is two. old imaginarie and reall.

Psal. 14. 4.
Non de ventis sed de
Christo loquitur propter
arctum miraculorum qui
affigit solet subjectione, non
pradicator.

How *Sathan* applies
himselfe to the con-
dition of the bodies
when he transports
them.

Those who denies real
transportation are in-
jurious both to Eccle-
siasticall Iudicatories
and civill.

witches from place to place; and they hold that it is
onely an Imaginarie transportation, and that Satan
onely represents to their phantasies such imaginations:
but this opinion is most false, and hurtfull to the com-
mon wealth, and it is contrary to experience, and in-
numerable examples of those who have beene really
transported: and then it is contrary to reason, for what
lets, but that one evill angell may transport bodies
from one place to another, as well as good Angels may
doe; when as the evill angels have lost nothing by their
fall, either of their strength or nimblenesse. And this
opinion of theirs, is contrary both to the Iudgement of
the Church and the commonwealth, and it favours to
much this horrible and great sinne, that it is not pu-
nished condignely as it deserveth; for the Judges who
are of this minde, either they punish not the witches at
all, or else but lightly, sparing their lives; and so they
spare those, whom the Law of God commands to be ta-
ken away. And this opinion brings a blot upon Chri-
stian Iudicatories, both Ecclesiasticall, and civill, accu-
sing them both of ignorance and rashnesse, as though
they could not discern what were done indeede, and
what by imagination, and to accuse them of cruelty and
injustice, as though they should condemne harmelesse
and innocent persons to death for such things, which
they never committed, but onely being deluded by
Satan, they seeme onely to have done such things, yet in
judging of other crimes, there we presume there is no
delusion, when they have the guilty persons confessing
their faults, if they be in their right wits, and stand to
their confessions made before. Moreover, these also
may be put to death, who are deluded by Satan in their
sleepe, for when they were awake they made the co-
venant with the devill, as also because they desire most
earnestly these things to be done, which they seeme to
doe

doe in their dreames: and they are most glad when they see these things performed.

Secondly, the devill can strike the bodies of men with diverse diseases; hee can strike them both *vitijs creatiois*, and *vitijs accidentis*. *Vitia creatiois* are such, which men have from their conception; as to be crooke backed. So with such diseases as befall men after they are borne, which are called *vitia accidentis*: so he strooke *Iob* with botches and boyles: so he bowed downe a daughter of *Abrahams* eightene yeares, and we reade in the Gospel of a dumbe devill, *Mar. 8. 23*. So of a deafe devill, *Mar. 9. 25*. and of a blinde devill *Matt. 12. 22*. Hee may hurt all the senses and the tongue.

Here we must put a difference betweene the hurting of the good Angels and the bad. The good Angels doth hurt the wicked and preserveth the godly: the good Angels were sent to *Egypt* to kill the *Egyptians*, but to save the *Israelites*: but the evill Angels doe hurt the godlie as the devill hurt the body of *Iob*, and the Angel of *Satan* buffeted *Saint Paul*.

Ob. But it may be said that *David* called the Angels who hurt the *Egyptians* evill Angels, *Psal. 78. 49*. and he sent evill Angels amongst them.

Ans. We must put a difference betwixt *Angelus mali*, and *angelus malus*; they were Angels of evill, but not evill Angels, they were Angels of evill, because they inflicted punishments upon the *Egyptians*, but they were good Angels protecting, and sparing the *Israelites*.

Quest. What Angel was that which buffeted *Saint Paul*?

Ans. Some hold that it was concupiscence and lust, against the which *Saint Paul* strove. Others hold, that it was some great enemy of *Saint Paul*, such as was

Ppppppp

Alex.

Satan can strike the bodies of men with divers diseases

How the good Angels differ from the badde Angels in hurting.

מלאכי רעים

Angelus mali in regimine, They were Angels of evill, but not evill Angels, who smote the *Egyptians*, and saved the *Israelites*.

Alexander the Coper-Smith: And some that it was a disease in his body which vexed him; But it seemes more probable, that *Saint Paul* was beaten and buffeted by some Angel of the *Devill*: for *Saint Paul* describes here such a sort of affliction, that might diminish something of that pride, and high conceit which he had with the many revelations made unto him by God. This pricke was given him in the flesh, to diminish those high conceits. Now neither the calumnies of the adversaries nor the diseases of the body were fit to do this; and least of all concupiscence was fit to diminish those high conceits, for one vice cannot be cured by another: *S. Paul* glories in this infirmity; therefore it was not a vice; and if there was such a power granted to the devill over the body of Christ, that he might transport it here and there; why might not the devill have power over the body of *Saint Paul* to buffet it, seeing he had such power over the body of *Iob*, to strike it with botches and sores.

Quest. How are those diseases which are sent from God, discerned from those which proceede from the Devill or from naturall causes?

Ans. It is more easie to discern those which are sent from God, then those which are from the Devill at Gods permission. When diseases are sent upon men in the very time of their sinning, then wee may thinke that the disease proceeds from no naturall cause, *2 Cron. 26. 19.* When *Uzziah* had his censer in his hand; to offer incense, and was stricken with a Leprosie in the meane time; there was nothing naturall in this Leprosie. So when the Kings hand dried up upon a sudden; when he stretched it out to take the Prophet; this was a punishment inflicted immediately from God. So wee may know by the long continuance of the plague, that it is from God; As when the *Temes* carried the Leprosie

How we are to discern those diseases that come from God, from those that come from the Devill and from naturall causes.

out of Egypt with them to the Desert, and to Canan, it might be known also by the colour that it was not naturall; sometimes it appeared red, *Levit. 14. 36.* sometimes halfe red, sometimes greene, and sometimes in the flesh of man, and in their cloathes, and in the walls of their houses. This variety of colours shewes that it hath been from God immediately. Last it was remitted to the Priest to try this disease, and not to the Physitians: which argues that it was sent from God, and not from nature. So when he smote the *Egyptians* in their hinder parts to their perpetuall shame, *Psal. 78. 66.* this disease came not from nature, but immediately from God. But sometimes the Lord inflicts a disease which proceeds from a naturall cause; As when he smote *Ieboram* with an incurable disease in his bowels, *2 Cron. 21. 18.* This disease the Physitians call *Diarrhea*, when the Liver and the Lunges rottes, and are dissolved peece and peece, and so are evacuate: This disease had a naturall cause, and a morall; The naturall cause of it was evill dyet, which corrupted both the Liver and the Lunges: therefore the text saith, his bowels fell out, by reason of the sicknesse day by day, for this disease peece and peece consumes the Liver and the Lunges, and *ver. 19.* it was two yeares before he died of this disease. The Morall cause of his disease was this, because hee made *Judah* to goe a whoring after Idols, *ver. 13.* if he had not committed those sinnes he had not soerred in his dyet, neither would it have hurt him so (for it is the Lord that woundes and the Lord that heales.) Gods will is the first cause preceeding all other causes, yet it takes not away naturall and subordinate causes.

But those diseases which are inflicted by satan, at the permission of God, it is hard to know them. All the Physitians could not tell what it was that bowed down

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the

Valesius de sacra. Phil.
pag. 238.

the daughter of *Abraham* eighteen yeares, *Luke 13. 11.* Therefore in such cases, when the diseases are not knowne whence they proceede, wee should ever looke up to the first cause: When *Iob* was robbed of his goods by the *Chaldeans*, he looked up to the first cause, and he said, the Lord hath given, and the Lord hath taken; So no doubt when *Satan* strook him with such sores, he said, The Lord woundeth, and the Lord healeth: people commonly when they are stricken with some diseases they say, some witch hath done this, but they never looke up to the first cause, the hand of God, but the greatest witch that bewitches them is their owne infelicitie.

The *Jewes* makes two sorts of spirits which hurts men.

כב
זו.

The *Jewes* for the most part ascribes all sudden diseases to evil spirits, and they make two sorts of spirits, one sort that killeth in the night; And this they call *Debbes*; And another which killeth in the day time, and this they call *Ketebbs*: and all the ground which they have for this is that which they take out of *Psal. 91. 6.* hee will deliver thee from the pestilence which walkes in the darknesse, and from the destruction which wastes in the day time; And the Targum following the *Jewes* opinion Paraphraseth it thus. *A catu demonum perdentium in meridie*, that is, from the company of the devills who destroyeth in the noone tyme of the day; and the 70. translates it, *ada demonum perdentium, & demonia meridian;* that is, from a devill that flies in the day tyme.

Satan can hurt the soule when it is in the bodie.

To strike the soule with madnesse.

As *Satan* can hurt the bodies of men, so hee can hurt the soule, when it is in the bodie; as the evil spirit of the Lord came upon *Saul*, and strooke him with madnesse, and this is called *mania* and opposite to this is, *oppositio* *Mar. 5. 15.*

So hee can strike the heart with blindness, and hardness; but for the will of man it is moved by no external cause, but only by God himselfe: The Lord per-

swaded

swaded Iaphet to dwell in the tents of *Shem*, *Gen. 9. 27.* It is the Lord onely who can perswade the will: satan propounds and suggests tentations to the will, but cannot enforce the will. Hence it followeth that the devill cannot be said to be the cause of sinne, directlie moving the will, as God moveth the will to good: the will is a free working cause, and determinates it selfe to sinne: therefore the Devill cannot necessitate the will to sinne, unlesse the will give its owne consent, *non cogendo, sed suadendo nocet, non extorquet consensum, sed patit*: Therefore it is, that the scripture so often exhorts us to resist the devill, *Ephes. 6.* and *James 4. Resist the devill, and he will flie from you*: And if the devill should draw men necessarily to sinne, then it should bee the devills sinne onely, and not mans; when as all sinne is willingly committed: Therefore he is but indirectly the cause of sin, propounding and suggesting such objects which may affect the senses, and draw the will at last to give consent willingly to the sinne.

When the soule is out of the bodie, the devill can doe nothing to the soules of the children of God, for they are bound up in the bundell of life, *1. Sam. 28.* but hee can punish the soules of the wicked, according to that power which is granted unto him, and so much the more as the soule is the more immateriall then the bodie: So the punishments of the soule are more fearefull then the punishments of the bodie, and although the bodies bee more passible then the soule, yet the spirit hath more understanding, and when there is more understanding, there the paine and the griefe is the greater; And there is the greater harmony betwixt spirits and their delights, then betwixt the senses and their pleasures, and consequently there is more griefe in the soule then in the body.

If wee would consider either the number, strength,

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or

Satan cannot perswade the will, God onely doth this.

Satan is indirectly the cause of sinne by the will.

What Satan can doe to the soule when it is out of the bodie.

Reasons moving us to acknowledge the power of the Devill.

ראש תכטנים
סמאל

When wee consider
their number.

גבורים

They are called Gib-
borim potestates.

There agreement.

order, or agreement of the devills amongst themselves, we must acknowledge their great power.

The order of the devills. First, there order: There is Belzebub the prince of the divels; & there are also inferior divels, as *Rev. 12.* the Dragon fought & his Angels, and *Astmodens Lucifer princeps demoniorum*: *Augustinus Nyphus* in his booke *daemonibus*, cap. 17. saith *Omnis multitudo dicitur ordinem, & maxime in perpetuis substantijs*; Every multitude requireth order, but especially those immortall substances; for as it is ordained (saith he) that men may live the more quietlie and peaceably, that there be superiors to rule, and inferiors to obey: So amongst the devills that they may hurt & annoy man the more, there are some superiors, and others inferiors; which power and superioritie of theirs shal cease, when they can binder no more the salvation of man: And as all principalities shall bee given up then, *1 Cor. 15.* So shall also (saith hee) this principallitie of the devill cease then.

If we consider then there number we may see what great power they have: A Legion possessed one poore man.

Thirdly, consider that they are called *Gibborim*; potestates, strong ones, *Psal. 78. 25.* hee fed them with the bread of the strong ones, that is with the bread of Angells.

And lastly, consider their agreement: It is not *Regnum divisum*, a divided kingdome, they all conspire together for the overthrow of man: by all this wee may understand what power the devill hath to trouble and molest poore man.

Now to conclude this point concerning the power of the devills, this is our comfort, that there power is a limited power, and that they can goe no further then God permits them, *1 Sam. 18. 10.* It is said that the evill spirit from God came upon *Saul*; why is hee called the

the evill spirit that came from God, because hee was sent by him, and restrained by him at his pleasure. The Lord can rule the devills at his pleasure, he cannot only reſtrain them that they hurt us not; but can make them instruments to ſerve for the good of his Saints. 1 Cor. 5. the Lord biddes deliver the inceſtuos *Corinthian* over to Satan for the deſtruction of his fleſh, that his ſpirit might bee ſaved in the day of the Lord Ieſus; The Lord makes the devill here his instrument for the mortifying of the corruption of the inceſtuos *Corinthian*, 1 Cor. 5. 5. So hee uſed the meſſenger of Satan to buffet *Paul*, that hee might humble him, 2 Cor. 12. 7. The planets the nearer that they are to the firſt mover, the more they are carried about with the motion of the firſt mover; and the leſſe they follow their owne motion, and thoſe that are farther from the firſt mover, followes more their owne motion, and leſſe the motion of the firſt mover: and they that are fartheſt of all from the firſt mover, moſt ſwiftly perfects their owne motion; And yet for all that, they follow the motion of the firſt mover alſo: Saturne that is neareſt to the firſt mover, followeth his owne motion verie ſlowlie, and finiſhes both his owne courſe in thirty yeares. The ſunne that is fartheſt from the firſt mover then Saturne, finiſheth his owne courſe more ſwiftly (in a yeare) then Saturne doth: But the Moone although the bee the loweſt of all the planets, and finiſheth her courſe in twenty eight dayes, yet ſhee follows the courſe of the firſt mover, and is carried from the Eaſt to the Weſt. The Angels and the glorified ſpirits, are moſt carried and directed by God the firſt mover, and followeth not their owne motion: The regenerate in this life they are too much buſied about their owne motion, and yet they are ruled and guided by the ſpirit of God; But the devilles who are fartheſt

The Lord can make
Satan an instrument
for the good of his
Saints.

farthest of all from him, and followeth their owne motion most, yet they are inforced to follow the Lord and his will.

When *Balaam* would have cursed the people of God *Num. 23. 23.* he was inforced to say that there was no inchantment against *Israel*; When the Lyon had killed the Prophet, yet hee tared not his flesh, nor broke his bones. *1 King. 13. 24.* So the Lord restraines this raging Lyon the devill, that hee make not altogether havocke of his Church, *Pro. 30. 31.* there be foure things which are comely in going, A Lyon which is the strongest amongst beasts, and turneth not away for any: a horse girt in the loynes: a hee goat also: and fourthly a King, against whom there is no rising up: Satan is a strong Lyon, who turneth not away for any, hee is that strong horse girt in the Loyres, which rusheth into the battell, and none is able to withstand him. *Ier. 8. 6.* hee is also that hee goat; *Alexander* was called *Hircus caprarum Dominus duorum cornuum*, *Dan. 8. 6.* The strength of a beast lies in his homes, and *Dan. 8. 21.* Hee was called *Hircus caprarum*, to signifie, that hee was but a young goat when hee pushed the world; and none was able to withstand him: what strength then hath this old hee goat, to push the children of men: And he is that King against whom there is no rising: Therefore we should bee affraid of his strength alwaies: But this is our comfort, that hell and destruction are before the Lord, *Prov. 15. 11.* to be before the Lord signifieth not onely that things are knowne to him; but also that they are under his power and subjection, *Gen. 13. 9.* Is not the whole land before thee? so *Cant. 8. 12.* my vineyard which is mine is before mee; that is, it is in my power, and belongs to me; So hell and perdition are before the Lord: That is hell, and the devilles who are tortured there, howsoever they resist, yet they are subject to the Lord.

These

Beth here is (contra)
and not (in)

Quando animali cupiam
additur Gen. Plur. fa-
min, tunc significatur
animal illud tenerum
esse, Gen. 38. 17 Psal.
113. 4. Eze. 45. 23.

Coram aliquo quid fig-
nificat.

These spirits must alwayes be at the Lords command, and subiect unto him. The Apostle saith, *Heb. 2.8. That he hath put all things under his feete*; but wee see them not as yet put under him; *sed tandem profores victoriam in iudicium*, and then his enemies shall be quite trode under his feete, *Mat. 12. 20.*

S E C T. 12.

Of the knowledge of the devils, and of their predictions of things to come.

THe devils hath great knowledge, and therefore they are called *divines*.

Four things make them to have great knowledge. First, they know things, *uno intuitu*, and they are *intelligentes creatura, sed non ratiocinantes*, they know not, as the Schoolemen saith, *Hoc ex hoc*, they reason not as we do, gathering this of this, but because they know not all things together, therefore they learne, *hoc post hoc*, this after this. When we behold the face of a man whom we know, here we rest without any reasoning to enquire who he is; but if we have forgotten the man whom we have seene before, then wee beginne to recollect, and bring our selves to a particular knowledge of the man, as where wee have seene him before, how they call him: The first sort of knowledge which we have of the face, is, *minus universalis, & magis distincta*, but the second is *magis universalis, & magis confusa*. When the devil lookes upon things he knoweth them, *uno intuitu*, as when we looke upon a knowne face. Our knowledge againe is more confused, and therefore we come to it by reasoning this and that way.

The devils have great knowledge.

Four things makes them to have great knowledge. The devils know things *uno intuitu*.

Qqqqqqqq

Satan

A comparison betwixt
man and man how far
one exceeds another,
and how far the devill
exceeds man.

*Vitruvius lib. 9. de ar-
chitect. cap. 3.*

Colum pag. 51.

Satan when he looks upon the effects, and the cause, he doth not abstract and separate them as we doe when we foretell by the causes, the effects following, neither lookes hee by the effects unto the cause. Our sight is quicker than our hearing, and therefore we see the lightning before wee heare the elappe of the thunder; but the devill takes them up both at one time. The devill being a spirit knowes many things which man knowes not, and he apprehends them sooner than man, both for the impediment of his senses, and dulnesse of his wit, when we consider how farre one man differeth from another in quicknesse and understanding; and how dull another is in conception and understanding; by this wee may be led to take up what difference there is betwixt the knowledge of the devil, and the knowledge of man; and that he farre surpasseth man in understanding: compare but *Archimedes* his quicknesse of wit, with *Crasus* his dulnesse, and then ye may see what difference there is betwixt mans knowledge, and the devills: *Archimedes* could find out to tell how much base mettell was in the King of *Siracuses* crowne, which was made to him, although he brake not the crowne. This was an admirable and great skill: *Crasus* againe was as dull in his conception; when hee caused to take the flesh of *Tessudo* the shell crabbe, and the flesh of a lambe, and boyle them in one vessell to trie which of them should be soonest boyled, and whether the shell crabbe would be as slow in boiling as in going, and come as farre behinde the lambe now, as before; therefore *Tyrinus* said of him, that he was *Regum stultissimus, & coquorum infelicissimus*, of all kings the most foolish, and of all cookes the most unskilfull; *Archimedes* his skill farre surpasseth *Crasus* his dulnesse, so the wit of the devill farre surpasseth man.

The Angles knoweth not this by this, as wee doe;
when

when the doores was sprinkled with the bloud, they reason not after this manner as we doe, this is the signe, therefore such a man dwellerh here; but the bloud was sprinkled upon the doores, for to assure the Israelites, that none of their houses should be killed.

Object. But ye will say, if the Angels compone not things, but apprehend onely simple things, they have the basest sort of knowledge, for children apprehend first simple things, then they compone things; and thirdly, they reason; and thus they proceed from the imperfect to the more perfect, & *posteriora origine, sunt dignitate prima*; and these things which are last taken up, are most excellent; now the Angels taking up things onely simply, they seeme to have the basest sort of knowledge.

Ans. The Angels by their simple essence know things, and not by passion, as wee apprehend in our minde.

Secondly, the Angels when they apprehend simple things, it is without any kinde of imperfection (as it is when we apprehend them) & *eminenter includunt perfectionem compositionis, & discursus*. Secondly, their long life makes them to have great skill: Satan is an old Serpent, therefore his skill must be very great. Let a man live but *Nescit* days, and have good wit, together with long experience, he cannot choose but to be wise: Satan saw from the creation of the world, and shall see to the last Iudgement; he saw the first world drowned with water, and shall see the second destroyed with fire, therefore he must understand much. It is a long time ere a man come to knowledge, and he spends a great time in folly, and if he live long he forgets as fast and faster than ever he learned: But Satan *Nescit quid sit obliuisci*, and therefore great must be his knowledge.

Thirdly, the great imployment of Satan hath bred

How the Angels take up things.

The long life of the devill makes him to have great skill.

The great imployment of Satan breeds him kill.

His great employment
abroad makes him to
have skill.

God onely knoweth
the secrets of the heart.

him great knowledge: he saw the rising, the height, and the fall of the foure Monarchies, hee had a hand in them all, & *quorum pars magna fuit*. He was at the consultations of all the tyrants against the Church; and no wicked deede was ever atchieved, but Satan was at the plotting of it: and therefore great must be his skill.

Fourthly, his great intelligence that he hath abroad; makes him to understand much; for the euill spirits from all parts give intelligence one to another; and as the Cherubims were painted in the temple with their faces one to another, signifying that their is a correspondencie amongst the good Angels, for the propagating of the Kingdome of God; so the devills agree one with another, to give mutuall intelligence for the upholding of their kingdome, & *Regnum non est diuisum*, *Mat. 12. 25*. The Lord knowes onely the secrets of the heart; as when *Sarah* laughed within her selfe, *Gen. 18. 12*: and the Pharisees reasoned within themselves, *Luk. 6. 8*. 2 *King. 8. 26*. *Ioh. 2. 25*. *Heb. 4*. all things are naked before him, *τετραφανη* a speech borrowed from the Priests under the Law, who when they killed the beast, all things that were within the beast were layed naked before the Priest, and he saw what was found, and what was corrupted: so all our thoughts are naked before the Lord; he knoweth which are good, and which are bad; and therefore the Arabians say, *Tu solus domine, nosti substantiam pectoris*; and thus they call upon him; O thou who knowest the thoughts of men, when they hold their peace; that knowledge is the most excellent knowledge, which we attaine to by knowing the cause: but God knoweth all things as they are in their causes, originally, but our thoughts are in the heart, as causes: and therefore it is most fit that God should know them, who is rather said to understand intelligible things then visible, because they come nearer to his nature, & *magis sunt*

sunt in actu, & ille est purus actus. This knowledge of the heart Satan hath not, but onely by effects, and here he knoweth this of this, and this after this, because hee hath no knowledge of the cause but by the effect here; he conjectures what is in the heart, as the Physitians by the pulse can tell the disease. *Erasistratus* the Physitian was much commended, who perceived by the countenance of *Antiochus* King of *Seleucia* his sonne, that he was taken in love with his mother in law; if a Physitian by the beating of the pulse, and countenance can take up this; much more can the devill doe; and if the Fisher by stirring of the corke, knoweth that there are fishes in the net, much more may the devill know what is in the heart by signes.

The Lord knoweth the thoughts of our heart a farre off, which the devill doth not, *Psal. 139. 17.* and as the Gardiner in the Winter foretels, that this roote will bring forth such an hearbe, and this tree such a fruite long before the Spring: So the Lord seeth the thoughts of the wicked a farre off. When the Prophet foretold *Hazael*, that he should be King of Israel; and foretold also; what cruelty hee should exercise upon their women and children; that he should rippe up the bellies of the women with child, what man or Angell could have foreseene this: When it was told *Hazael*, hee wept, and said, *Am I a dogge,* 2 King. 8. 13. *that I should prove such a cruell monster,* but yet he proved such a monster, as the Lord foretold; because from the wicked comes wickednesse, 1 Sam. 24. 13.

The Lord can foretell contingent things. There are three sorts of contingent things, as the Schoolemen observes: the first is *contingens natum*, the second is *contingens rarum*, the third is *contingens indefinitum*. *Contingens natum*, they make to be that which usually falleth out, as a man when hee is old to have white

Q9999999 3 haire.

Satan knoweth what is in the heart onely by the effects

Valerius lib. 7.

The Lord knowes the thoughts of our heart a farre off.

The Lord onely can foretell contingent things.

There are three sort of contingent things: *Contingens natum*,

Contingens rarum.

Contingens indefinitum.

The Prophets understood things past, present, and to come.
1 Sam. 1.9.

Satan can understand things *ab exordio temporis* but not *ab exordio rerum*.

haire. Secondly, there is *contingens rarum* which falleth out very seldome; as when a man is digging the ground, hee findeth a treasure: Satan can hardly foretell this, because he knoweth not perhaps where the treasure is hidden, no more than he knew where the body of *Moses* was buried, *Deut.* 34. 6. Thirdly, there is *contingens indefinitum*; as whether *Peter* will runne the morrow or not? This Satan cannot foretell. These contingent things God onely can foretell, *Tell us what is to come, that we may know that yee are gods*; that is, if yee can foretell things contingent: Therefore *James Chap.* 4. (because all contingent events depend upon the Lord) willeth us to say, wee will doe such and such things, if the Lord will.

A man and a maid are married together, to foretell that they will have children, this is easie to doe, because it is *contingens rarum*; for usually young folkes beget children: but to foretell how many children they will have, whether ten, or twelve: The devill more hardely can foretell this, because it is *contingens rarum*. But lastly, whether they will prove wise men or fooles, that is, *contingens indefinitum*: *Salomon* himselfe could not foretell that, *Eccles.* 2. 19. and the devill himselfe cannot foretell this.

The Prophets illuminate by the Spirit of God, understood things, past, present, and to come, for hee revealeth his secrets to his servants, *Amos* 3. therefore the Prophets were called *Chozin videntes*. The Prophets understood things past. Satan may understand things well enough, *ab exordio temporis*, from the beginning of time, and remember them very well. But he cannot know *exordium rerum*, the beginning of things; for God hath them onely written in his booke, *Psalm.* 139. 16. *In thy booke are all my members written*, which in continuance were fashioned, when as yet there was none

none of them : So hee hath the booke of life, in the which mens names were written before the foundation of the world, *Rev. 3. 5.* and these whose names are written in this booke, he revealeth to his servants the Prophets, *Phil. 4. 3.* *I intreate you to helpe these my fellow labourers, whose names are in the booke of life;* but all this knowledge is hidde from Satan.

Secondly, the Prophets know things present, although they were absent from those places where they were done, *2 King. 5. 26.* *Was not my Spirit with thee, when the man in his charet turned to mee thee.* So *Elisba* knew well enough the secrets of the King of *Syria*, and what was done in his secret chamber, *2 King. 6. 12.* although he was absent. So *Paul*, although he was at *Ephesus* in *Asia*, yet his spirit informed him what was done a farre off in *Corinth*, *1 Cor. 5. 3.* yet the Prophets could not foretell such things, when the Lord revealed not himself unto them, as *2 King. 4. 27.* *Her soule is vexed within her, and the Lord hath hid it from me;* for prophesie was not *habitus sed actus transiens*; and as the lute ceaseth to give a sound when hee that playeth ceaseth to play; so they could not prophesie when the Lord illuminate them not. But Satan and his sorcerers cannot foretell things when they are absent, unlesse they be informed by other spirits, or see the effects in the cause; as Satan can foretell that the river of *Nilus* will overflow, when he seeth the raine in *Ethiopia* like to fall.

Thirdly, the Prophets being illuminate by the spirit of God, foretold things that were alwayes hidden, and which no wayes depended upon any naturall cause, such as was the incarnation of Christ, and his resurrection, and such like : which mysteries the Angels themselves desire to looke into, *1 Pet. 1. 12.* But they understood them not, before they were revealed to them; farre lesse could the devills understand them : So the Prophet

How the Prophets knew things present when they were absent

Prophecie is not *habitus sed actus transiens*.

The Prophets foretold things that were alwayes hidden from man.

Prophet foretold three hundred yeares before the birth of *Iofas*, *1 King. 13. 2.* that he should offer upon the altar the bones of the Priests that burnt incense at *Bethel*. And *Elias* foretold the death of *Ioram*, and what disease hee should die of, to wit, of a disease in his bowells, *2 Chron. 21.* These things Satan and his forcerers could not foretell.

How did the prophets foretell things which never tooke effect.

Two sorts of prophecies,
Independens & absoluta prophetia.
Comminationis prophetia.

Objea. But the Prophets of God foretold many things which never tooke effect, *Esaïas* foretold *Ezekias* that he should shortly die, and yet he lived fifteene yeares: So *Ionah* foretold the Ninevites, that within fortie dayes Nineveh should be destroyed, and yet Nineveh was not destroyed, as *Ionah* foretold?

Ans. There weretwo sorts of propheties: the first was *independens & absoluta prophetia*; which was called the prophesie of prescience; and this alwayes tooke effect. The second sort of prophesie was the prophesie of commination or threatning, which was conditional, and respected alwayes the second causes, and this tooke not alwayes effect. If this sort of prophesie be considered in the second causes, it may be said to take effect, as, *Set thy house in order, for thou shalt die*; if ye will respect the disease it selfe, or the constitution of *Ezekias* body, *Ezekias* shall die, but looke into the first cause, to Gods will, who appointed to prolong *Ezekias* his life, he shall not die.

Quest. Whence hath the devils this their knowledge to foretell things to come?

Ans. They have not this knowledge by experience and observation of naturall things only, but they learne also many things from the Scriptures; for although the Scriptures be a sealed booke to them, in respect of the spirituall knowledge of it, yet they have a literall knowledge of the Scripture: The good Angels learne from the Church daily, *Eph. 3. 6.* and they desire to looke

The devils have the knowledge of the Scripture, but not the spirituall.

to

to the mysterie of the incarnation with outstretched neckes, 1 *Pet.* 1. 12. they grow daily in the spirituall knowledge: But the devills who are bound in chaines of darkenesse, *Iud.* 6. are more and more darkened in spirituall knowledge dayly: when a man comes out of a great light into a darke place, that weakens his sight much, but take him out of a darke place, and put him in a cleare place againe, then it will make him quite blind: *Dionysius* the Tyrant of *Sicily*, above his prison built a very lyghtsome and white chamber, which he whitened over with lyme, and when hee had a long time detained his prisoners in a darke dungeon, he suddenly brought them into this bright place, wherein instantly they became blind, because their eyes were not able to beare so sudden a change: So the Devills were in a place of great light in the Heavens, then they were cast down into the low helles, and there they were fettered with the chaines of darkenesse; But when the light of the Gospel was revealed, It made them more & more blinde, that they have eyes now and sees none, and they have no spirituall understanding of the mysteries of the Gospel; But when they see the Scriptures, they may have the literall knowledge of them well enough, and foretell things to come by them; and many things which should befall to the Church; they might foreknow the rising and the falling of the mornarchies out of *Daniel*, and they might foretell the nativitie of Christ by searching the Scriptures, and many things which should befall the Church in their latter times, by observing the booke of the Revelation. The Oracle of *Delphos* gave this answer to *Alexander*, *Invictus eris Alexander*; This was easie for the devill to foretell, because *Daniel* foretold the fall of the *Medes* and *Persians* by the *Greekes*: So the Oracle of *Delphos* foretold to *Craesus*, that his Kingdome in the fift generation

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should

The devills are more
and more blinded in
spirituall knowledge.

should perish: This the Devill might easily learne out of the Scriptures; for God visiteth the sinnes of the father upon the children, unto the third and fourth generation, and the children filling up the measure of their fathers iniquitie, then his Kingdome was shortly to come to an end. A man murders another and escapeth. It is easie for Satan to foretell what death he should die out of the Scriptures; he who killeth by the sword, shall be killed by the sword: and sometimes the Lord useth the devill as his executioner and hangman; It was easie for the devill to say to *Saul*, to morrow thou shalt bee with me; because the Lord used him as his executioner in this Iudgement.

Satan when he foretelles things to come, he speaks with a low voyce, and out of the ground; and he pipes as chickens doe when they are new hatched, *Isa. 8. 19.* Sometimes hee flatters the partie who expects the revelation of him; and therefore *Demosthenes* said that the Oracle of *Apollo* did but flatter *Philip* of *Macedon*: So when *Alexander* came into the temple of *Iupiter Hammon*, the priest called him faire child, which *Alexander* tooke to bee *Iupiter* his sonne.

But when the Devill was doubtfull of the events of his prophecies, then hee gave his answers doubtfullie, that they might admit a double sense; Such was those answers which he gave by his false Prophets to *Ahab* King of *Israel*, when hee was going to besiege *Ramoth Gilead*, They demanded of him who should prevaile? He answered the King should prevaile, but he telles not which King, whether *Syria* or *Israel*. *2 Cro. 18. 11.*

His responses were so doubtfull, that the wisest amongst the heathen could not tell what to make of them.

All his responses were doubtfull, therefore hee was called

Plutarch in vita Alexandri.

Satans responses were very doubtfull.

called *Ἀπόλλων* Apollo; Hee being asked how the gods should bee worshipped, gave this answer, *Καὶ κεφαλὰς ἄνθρωπων καὶ τὰ πῦρ παρὰ τοῖς πόσιν* *Mittite capita Iovi, hominem vero Saturno.*

Satan is a great Sophister in his answers.

The falacie lay here in the accent, for *ἄνθρωπος* being accented (*accentu gravi*) signifieth a man, but *πῦρ* being accented (*accentu circumflexo*) signifieth a torch or a light; but they mistaking the word *πῦρ* they sacrificed a number of men to him in stead of setting of lights before him.

When the plague was verie hot at Athens, they asked the Oracle of Apollo how it might bee remedied: the Oracle answered and bade them *duplare aram*, which neither Plato nor Aristotle understood; Plato by Geometrie, went about to finde out how the Altar might be doubled; But the Oracle meant, that they should double their sacrifices to the gods, and then the plague should cease.

Plutarch de Ei apud delphos.

Example the third.

Aio te Ecce Roma vincere posse, the words imply a double sense heere, either that the Romans might overcome, or that they might overcome the Romans.

Some hold, that by the placing of the negative particle, the devill deceived Eve, as when he said unto her, *non moriendo morieris*; for they say, when the negative with the Hebrewes is placed before the finite and the infinite verbe, then it neither certainly affirmeth, nor denyeth, but leaves the matter in doubt.

This (say they) is the affirmative.

Moriendo morieris.

This is the Negative.

Moriendo non morieris.

This is the doubtfull.

Non moriendo morieris; perhaps ye may die, and perhaps not: Thus Satan deceived Eve (say they) when

Vide grammaticum 'uaj.

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he saw her beginne to doubt, perhaps we shall not die: But this rule holds not; for (*non*) being set before the finite and the infinite; doth flatly denie, *Psal. 49. 7. Non redimendo, redimet fratrem suum*, that is, he can no waies. redeeme his brother from death. And so when this particule (*non*) is set betwixt the finite and the infinite, it denieth only in part, *Ier. 46. 28. I will chastise thee in Iudgement, Sed evacuando non evacuabo te*, that is, I will chastise thee in judgement, but not destroy thee, here the particule (*non*) being set betwixt the finite and the infinite denieth not flatlie, but onely in part, yet being placed here before the finite and the infinite, it is altogether negative; wherefore *non moriendo morieris*, flatlie denieth here, and not doutfully.

Hee hath likewise deceived some, by doubling the negative particule: when *Manfredus* did contend with *Charles*, about the Kingdome of *Naples*, he got this answer from the devill, *Non non gallus superabit*.

Fiftly, he manifested his deceit by the similitude of words: Such was the Oracle which *Thufidides* makes mention of.

Εἴτε θάνατος ἢ πλεμὴ καὶ λοιμὸς ἐν αὐτῷ, Here they reade *λοιμὸς* for *ἀνιμὸς*, and some *ἀνιμὸς* for *λοιμὸς*, and they could hardly discern, whether to prepare themselves against the warre, or to use remedies against the sicknesse.

Sixtly, the deceit lay in the words themselves, which suffer a double interpretation, *Gen. 3. That day that ye shall eate of this fruit, your eyes shall be opened, and ye shall know good and evill*: Wee know good and evill two manner of waies, first in theorie, and then by miserable experience; they knew good and evill in the first sense before their fall, but by miserable experience, when they did eate of the forbidden fruit.

These Oracles hath very often deceived men: Therefore *Genomius* the Phylosopher wrote a booke against

against them, which had this inscription, *De oraculorum falsitate*; As *Plutarch* wrote a booke *de oraculorum defectu*; And *Porphyre* testifieth, when as the Oracle of *Delphos* could not divine by the starres, what should befall them, the Oracle desired them, that they would aske him nothing at all, and hee told them that if they ceased not to aske him, he would tell them lies.

Object. But the Lord seemeth by the Prophet *Elisha*, to give a doubtfull answer to *Hazael*, 2 *King.* 8. 10. To whom *Elisha* said, go tell him that he shall not recover at al, for the Lord hath told me that he shal certainly die. The words seeme also to carry another sense; Go tell him that hee shall recover, although the Lord said that he shall die: Hee shall recover, because the sickness of it selfe is not deadly, hee shall not recover, because *Hazael* dipped a cloath in water, and layed it on his face that he died.

Ans. There is but one meaning of the Prophet here answering to *Hazael*; but the Critickes amongst the *Jewes* found out another sense, reading in the margin, *Lo ei*, for *Lo non*; So they would shew a diverse reading of the prophets words.

Ob. *Ezekiel* 12. 14. The Lord threatened *Zedekiah* with a Iudgment, w^h might seeme to be given out very doubtfully; I will bring him to *Babylon*, to the land of the *Chaldeans*, and yet he shal never see it, although he die there.

Ans. Because this perfidious King, would not beleeve the Prophets of God, who told him so p^aine that hee should bee carried to *Babel*; therefore the Lord tells him this close lie, which soone after he understood, when his eyes were pickt out of his head at *Riblah*, and he carried to *Babell*.

Quest. What are we to thinke of *Balaam*, whether was he a Prophet of God or a Diviner only?

Ans. First he was a Diviner onely, but afterward

There is but one sense in the prophets answer to *Hazael*.

17 ci.

17 non.

Why the Lord gave a doubtfull answer to *Zedekias*.

Whether *Balaam* was a Prophet of God or Diviner.

Moses Gerundensis

162. 2.

Balaam primum divinus
postea propheta, deinde
redit ad primum.

A difference betwixt
these, the Lord appea-
red to Balaam, and the
word of the Lord was
to Jeremie.

The differences be-
tweene the predictions
of the Prophets, and
the predictions of Sa-
tan and his instru-
ments.

the Lord put a parable in his mouth, *ponere sermonem in illis*, 2 Cor. 15. 19. caryeth a notable Emphasis with it, whereby is signified, that the Lord ruled their tongues, directed them what they should speake, and sanctified them: So the Lord guided the tongue of Balaam, and opened his eyes to Prophecie; Thus farre the Lord put this parable in his mouth, but he sanctified him not, for he following the wages of iniquity, returned to bee a diviner againe: And the Jewes applyeth this proverb to him, *Camelus cornua quarens aures amisit*; That is, Baalam hunting for honour and seeking after riches, lost the gift of Prophecie; and amongst the rest who were killed in the battell, it is said, that Baalam the Diviner was killed. *Ios. 13.* This gift which Baalam had was onely from the spirit of illumination; And there was a great difference betwixt him and the holy Prophets of God, *Luke 1. 70.* and the Hebrewes observe, when it is said the Lord appeared to Laban, to Balaam, and to Abimelech, there is lesse meant here, then when it is said, the word of the Lord was unto Isay, to Jeremie, to Ezekiel, for that implied that the oracles of God were concredit to them, as to faithfull witnesses, but he did not concredit his word this way to Baalam, hee was but like a trunk, through the which the Lord spake.

Quest. How differ the predictions of the Prophets, from the Predictions of Satan and his instruments?

Ans. The predictions of the Prophets were for the most part of spirituall things, and they prophesied but of temporarie things in the second place; but the predictions of the devils, were never of spiritual things. Secondly, when the Prophets of God foretold good things, they added alwaies *conditionem crucis*, that is, some temporarie crosses to be added to them; they shall receive a hundred fold, but with persecutions, *Marke 10.*

30. but the false Prophets prophesied alwaies *placencia*, pleasant things. Thirdly, when the Prophets foretold Iudgements to come, this condition was alwaies reserved; if the people repented not, this Iudgement shall come; but the false prophets foretold all things to fall out by a fatall necessity. Fourthly, when the Prophets foretold Iudgements to come, although they tooke not effect, yet they were not holden for false Prophets, such was the Prophecie of *Isaiah* to the *Ninevites*, and of *Isaiah* to *Exekias*; for God is mercifull when men repent; But the false Prophets when they prophesied good things to come, and they came not to passe, then they were holden for false prophets: So *Jeremiah* convinced *Hananiah* that he was a false Prophet, *Ier.* 28. when hee promised to *Ieconiah* his returne out of *Babell*.

The Prophets had certaine signes by which they demonstrated to the people what should befall them, as when the Prophet *Isay* went naked and barefooted; This was called *Siman* סימן, this was a note to discern the Prophets by, but it was not *teru'mot* תרומות, for the false Prophets used also these signes, as *Zedekiah* made him hornes of iron, and said, thus saith the Lord, with these shalt thou push the *Aramites*, 1 *King.* 22. 11.

The Prophets of God were distinguished from the false Prophets; for the false Prophets wrought sometimes marvellous things before the people, but they could not work miracles: These miracles in show were called *ostenta*, *mopheth*: they were miracles in show but they were not true miracles: If there arise a Prophet amongst you, and give you a signe or a wonder, *Deut.* 13:1. These were but lying wonders, but the Prophets of God they gave *Oath*, a true signe. 1 *King.* 20. 9. this signe shalt thou have of the Lord: This

Oath

סימן

מופת

אית from
אתה venit.

Oath comes from *asha renis*, As I am a true Prophet this shall verilie come to passe: So *Moses* confirmed himselfe to be a Prophet by his true miracles which he wrought before *Pharaoh*. And last the true Prophets alwaies prophecied according to the law, and never against it *Isa.* 8. 20. If they speake not according to this word, it is because there is no light in them.

The knowledg of the devill serves onely to the dishonour of God, & to hurt poore man. The Apostle, *1 Cor.* 13. 1. sheweth if a man could speake with the tongue of men and Angels, and have the gift of prophecie, and understand all mysteries, and had all knowledge & faith, so that he could remove mountaines, and have not charity it profiteth nothing. Although *Saran* speake all languages, foretell things to come, & have the knowledg of all mysteries, and could remove mountaines, yet this is all nothing, because he wants charity: All this his skill he employes onely to the destruction of man, I herfore his knowledg serves but as a barrell of pitch to cause him to burne the faster in hell fyre: his knowledg wants charity and nothing which hee knowes is profitable to man, untill he reveale it unto him: he is compared unto *Stellio* which every yeare casts the skin of it (as *Aristotle* and *Plinie* testifieth) & this skin being drunke in a little wine is a soveraigne remedie against the falling sicknes; but this envious creature presently eates it up againe, least man should reape any benifit by it, so the envious devill hides from man all that can profit him.

Satans knowledg is most hurtfull to us; When a Physitian studieth phyicke, onely to know his science, that is *Curiositas*, when he studieth to know his science, onely that he may bee knowen, this is *ambitio*. When hee studies his science that hee may cure others, this is *Charitas*; but if hee should studie his science to poyson others, this were *Cruelitas*. All the studie of Satan is under

under faire pretences to destroy man, *Revel. 17.4.* The whore is said to have in her hand a cup of gold, full of abominations; *γινωσκον ποταμὸν ὕδατος* 1. *Plenum philtoris impuris*, for these *philtoris* and *potula amatoria*, were mixed commonly with most impure and filthy things, tending to bewitch men. So when Satan presents a gilded cup to us, wherein he promiseth most wholesome Physicke to us, and most skilfully tempered, yet *mors est in olla.*

SECT. 13.

Of the craft of the Devill.

THE Scripture saith, *Let no man deceive you in subline discourse*, touching the worshipping of Angels pressing to that he knoweth not, *Col. 2. 18.* Here is forbidden the adoration of Angels, and an opinion Phantasticall of them, either to extoll them further then appertaineth to the degree of a creature, or to extoll a mans knowledg of them further than he hath a ground, but to enquire so far as the Scriptures teacheth us, or nature it selfe, either of the good angels, or of these revolted Devils, that is not forbidden: To converse with them, to imploy them, to covenant with them, or to worship them that is forbidden, but the contemplation of their nature, their power, their illusions, either by scripture or reason, is a part of spirituall wisdom; for the Apostle sayes wee are not ignorant of his stratagems, and it is no more unlawfull to enquire the nature of evil spirits, then it is to enquire the force of poyson in nature, or the nature of sinne and vice in moralitie.

First let us consider what instruments Satan made
 S S S S S S S
 choise

We may enquire of the nature of the devills, although we may not covenant with them, or worship them.

choise of, to deceive the woman by; he made choise of the Serpent, the craftiest beast in the field: As *Ioab* made choise of the wise woman of *Tecoa*, and put a Parable in her mouth, for to begge pardon for *Abolon* at the Kings hand, he is *πρωτος* & this *πρωτος* is sometimes taken in a good sense *gnarum*, *Prov. 27. 12.* the crafty seeeth the Plague, and hideth him: and sometimes in a bad sense *Ier. 4. 22.* they are crafty to doe evill. Sathan is crafty in this sense.

Satan makes choise of the subtillest heads to be his instruments.

Sathan makes choise of the subtillest heads to be his instruments: And as the moath breeds in finest cloath, so Sathan commonly imployes the craftiest and best wittes, to be his instruments to trouble and vex the Church of God; As he choosed *Flpian* that great Lawyer to write bookes against the Christians; so he made choise of *Porphir* that great philosopher, to write against the Christians; and *Galen* the Physitian, and *Lucian* the scoffer, and *Julian* the Apostate: But God makes choise of the foolish things of the world to confound the wise; the Angell spake out of the mouth of *Baalams* Asses, these crafty tentations of Sathan are called his snares. *1 Tim. 3. 7.*

Satan observes the humours of the body.

Satan in his tentations he observes the humors of the body of man, and that humour which predominates most in the body, that humor he observes and takes occasion to tempt men by it. When God converts a man to grace, he doth not take away the naturall humors of the body, but onely rectifies them; But Satan perverts the humors of the body, that by them he may worke mans destruction, and especially he workes by melancholy upon the body; and therefore melancholy is called *esca diaboli* by the Fathers; such was the melancholy of *Saul*, the devill wrought upon his constitution, and troubled him sundry times, and *Math. 17. 15.* this melancholicke in the *Syrinake* is called *Bar Agara*, and

and they translate it commonly *filium agri*, the sonne of the field, but not rightly, for *filius agri* signifieth properly an husband man, as *filius civitatis* signifieth a Citizen, *Luke 15. 15*. Therefore they translate it better, who translate it *Bar extra, & agara domum*; because the unclean spirits made the melancholious man flye out of the houses; and to live amongst the graves. These devils they call *Sorodamones*, that is *sepulchrales larva*, who drove the melancholickes to live amongst the graves, *Math. 8. 29*. and tombes of the dead. These sometimes are called *λακανιδαιμονες* and *λαγανιδαιμονες*; and the Greeke Physicians call this disease *νεβουχadnezer*; *Nebuchadnezer* was vexed with this.

When Satan possesseth these melancholickes there is some naturall thing in this disease, and some spirituall, and both would be removed, both the next cause, and the remote cause: A man is taken with a feaver; the cheefe cause, is the abundance of choller, and the second cause is, because hee hath walked too much in the heate of the sunne; first his choller must bee purged, and then he must be removed to a place where there is more shadow, and not so much heate: These melancholickes are not cured but by prayer, and fasting, as by a spirituall Antidote; There must also Physicke bee used for the purging of this melancholy, which is the Devills bait; An evill spirit came upon *saul*, and *David* played upon his Harpe, and then the evill spirit left him, *1 Sam. 16. 24*. *David* used a double remedy heere to helpe this trouble of *saul*; first the sweete singer of *israel* sang Psalmes, *2 Sam. 23. 1*. by his calling upon the name of the Lord, he cast out this devill. Secondly by his musicke he setled his melancholy; when the Physitian prescribed to the melancholean, to abstaine from such and such meates, because they either increase or at least doth irritat this humour of melancholy; They

S s s s s s s s 2

may

בר אגר
Extra *isid.*

When Satan possesseth the melancholickes the naturall cause would be helped by physicke, and the devill cast out by prayer.

Vimur musica vel pro disciplina, vel pro delectatione, vel pro animi purgatione, vel pro sedandis affectionibus & morum composuit.
2 King. 3. 15.

Tarantula i. ti quam primum audiuntur instrumenta musica levatur dolor; Mathiolus in Dioscoridem, lib. 1. 57.

may doe this, not onely because it is wholesome to the body; but also because it is the Devils baite; therefore they prescribe abstinence from such; No sort of dyet displeaseth or pleaseth Satan, but by accident, because by them the humour is increased, which makes way for his tentation.

Satan observes the full moone, and then vexeth the Lunatickes: The second sort were those whom Satan vexed not monethly as he did the Lunatickes, but oftentimes whensoever it taketh him, it castes him into the fire, *Mark. 9. 18. 22.*

Those whom he vexed in the full moone, were called *Lunatici* or *Siderati*.

A difference betwixt
δαμονιζόμενοι σελή-
νιαζόμενοι ἐνεργούμενοι
and μανία.

We must put a difference betwixt these, *δαμονιζόμενοι*, *σληνιαζόμενοι*, *ἐνεργούμενοι*, and *μανία*. *δαμονιζόμενοι* were those who any wayes were possessed by the devill, they were called also *arrepticij*, *σληνιαζόμενοι* were those whom Sathan possessed in the full moone *ἐνεργούμενοι* were those who were Christians, but for their abuse of the holy mysteries of God, they were possessed by Sathan for a time, and *μανία* was a naturall disease which wee call madnesse. Those *Damoniackes* and Lunatickes were onely cured by the Lord himselfe, and his power. Those who were *ἐνεργούμενοι* were cured by the exorcistes in the Primitive Church; and *μανία* madnesse was cured by Physicke and naturall meanes.

Heat and moist makes
the braine to swell Sa-
than observing this
vexes the Lunatickes.

Satan knowing well the naturall cause of things, and that the moone is hote and moist: it is hote as the sunne although not in so high a degree. *Psal. 121. 6.* *sunne shall not burne thee by day, nor the moone by night.* He knew also that she was humide and moist and fit to nourish things. Therefore the Scriptures call *herbes protrusiones lunares* the pretious things brought forth by the moone, *Deut. 33. 14.* Because the moone is humide and hot, she workes upon our braines and makes

makes them to swell up: heate and moyſture cauſes things to ſwell up as wee ſee in leaven. Therefore the ſcripture calſ *pedem fermentatum* a ſwelling foote *Dent.* 8. 4. neither was thy foote fermented, that is, it was not ſwelled, ſo heate and moiſture cauſeth the braine to ſwell in the full moone, and Satan obſerving this, troubleth the braine of the Lunaticke then.

Every one that is Lunaticke is not a dæmoniacke, or poſſeſſed by a devill. If this diſeaſe depended ſimply upon the moone, then all men ſhould be dæmonſtackes: Therefore to make them dæmoniackes, it was neceſſarie that the body ſhould bee affected thus and thus, ſo that the moone might afterward produce in the body this diſeaſe; The moone workes not ſo upon bodies, that ſhe produceth this effect upon them, unleſſe they be ſo affected before, that the moone may produce this effect upon them; and when the devill affects the body, ſo that he makes it ſubject to ſuch an operation of the moone; then hee that is Lunaticke is *arreptitus* and poſſeſſed by the devill.

The ſecond ſort were thoſe whom Satan vexed not monethly, but whenſoever the fit tooke him, hee threw him in the fire, or in the water.

Obſerve here firſt the devill vexed him who was poſſeſſed from his infancie: ſecondly, he vexed him both within and without; without *he threw him into the water, and into the fire;* within *whereſoever he taketh him; he teareth him, and he ſometh, and gnasheth with his teeth, and pineth away,* *Marke 9. 18.*

He vexeth him from his infancie: as the devill vexed this miſerable creature from his infancie, ſo the Lord hath his good Angels waiting upon infants to preſerve them in their infancie, *Math. 18. 10. Take heed that ye deſpiſe not one of theſe little ones, for I ſay unto you that in heaven their Angels doe alwayes behold the face of God.*

ssssss 3

Angels

All Lunatickes are not dæmoniackes neither are all Lunatickes upon whom the moone ſhines in her brightneſſe.

There were others that Satan vexed at ſundrie times but not monethly.

Angells have a care of all Gods little ones, but especially of his little ones in age, whom he sets downe as examples of imitation to all his little ones, *Math. 19.*

Secondly, he threw him into the fire, and into the water, fire and water are the two elemens which are most necessarie for the use of man, therefore those who were *proscripti* of old, *interdicbantur igne & aqua*; Satan abuses these two elements to the hurt of man, either when he throwes him into the fire, or into the water: and the good Angels have a speciall care over young ones that they fall not into the fire or water, this is a speciall part of their charge to preserve the sonnes of men. Angels have a threefold motion; first, *motum circularum*, their circular motion: secondly, they have *motum rectum*, a straight motion up and downe: and thirdly, they have their reflexe motion. Their circular motion they make to be this, when they are alwayes taken up in beholding the face of God who is *Alpha* and *Omega* without beginning and ending: their direct motion they hold to be this, when the Angels comes up and downe upon the Lord Iesus Christ to be the ministring spirits unto the Saint, *Iohn 1. 51.* And their reflex motion they make to be this, when one of the Angels cries to another and sayes, *Holy, holy, holy is the Lord of Hosts, Esay 6. 3.*

The devill threw him into the fire and water, *Abiel. Pro. 30. 4.* Who gathereth the wind into his fists, who binds the waters in a garment, and puts a bridle in the mouth of the sea *Isa. 40. 15.* *Marke 4. 39.* It is he that can bridle and restraine the Devils that they cannot hurt when and where it pleaseth them. The Devill made him foame at the mouth, and gnash with his teeth, *Marke 9.* and teare himselfe, if Satan can vex so poore creatures when they are but as warders, what will he doe to them when he hath them close prifoners in hell. And if he hath so
vexed

*Dionysius areopagita
de divinis nominibus.
cap. 4.*

vexed the greene tree (as *Iob*, and the daughter of *Abraham* and this young child) what will he doe to the withered trees; and if his little finger have beene so heaue on poore creatures on earth here, how heaue will his loynes be on them in hell, *where there shall bee weeping and gnashing of teeth, Math. 13. 42.*

This *way* or *veterator* labours to deceive our sight, and that three manner of wayes, first by the object; secondly by the mids, and thirdly when he vitiates the organ it selfe: first by the object, when he shewed to Christ the glory of the whole world, he thought to have deceived him by the object, *Math. 4.* When the *Moabites* tooke the water to have beene blood, when the sunne shined upon it, *2 Kings 3. 22.* here the deceit was in the object, secondly the deceit is in the mids, when we put an oare in the water, that part which is in the water seemes to be broken, and that out of the water seemes to be whole, the deceit is in the mids, when we see a fish in the water, the fish seemes more to us and nearer, by reason that the thinner and rarer midse is next to our eye, but the remote midse from our eye, the water is more thicke and grosse, but if a man were in the water, and beheld another standing upon the brinke of the River, he should seeme to the beholder much lesse than he is; The reason is, because the next midse to the eye is thicker and grosser, and the remote midse is rarer and thinner: When *Simon Magus* seemed to flye in the ayre, Here the deception was in the midse, for the devill put some false midse betwixt their eye and the object, that hee seemed to flye. Thirdly the sight is vitiat when the orgaine is vitiat, as when one hath the yellow-jaundies, then all things seeme yellow to him: So when the humours are grosse, and hinders the sight from being carried to the Nerve opticke, then the impediment is in the Organe: When Satan possessed

The Devill deceives our sight three manner of wayes.

Satan can deceive when the organ is vitiat.

lessed a man with a dumb and a blind devill, then the organe it selfe was corrupted, *Math. 12. 22.*

The Devill can deceive the sight, therefore these Iuglers who delude the senses, should not be suffered in a Christian Common-wealth; for it is the first degree to witchcraft.

Fourthly, as this crafty Satan deludes our senses, so doth he our phantasie: The phantasie is a midse betwixt sense and understanding: Therefore the devill troubleth our phantasie more than our sense; and because phantasie is the next gate to understanding, therefore he troubleth it most.

Fifthly, this crafty devill deceiveth our understanding *2 Cor. 11. 13. But I feare least by any meanes, as the Serpent deceived Eve through his subtiltie, so your mindes should be corrupted.* The evill angels can put into the heart evill thoughts, stirre up evill passions, to obscure the understanding, to deprave the will, and trouble the phantasie: they can oppose themselves to the good Angels, when they are about to illuminate the phantasie, and represent good thoughts to it: but they cannot directly enter into the understanding. This Serpent hath yet more dangerous tentations, which are called *Profunda Satana*, the depthes of Satan. *Revel. 2. 24.* who can finde them out, and what have we to oppose against them. *Prov. 21. There is no counsell against the Lord; Achitophel his counsell was like the Oracle of God. 2 Sam. 16. 23.* and yet the Lord turned it all to foolishnesse. *2 Sam. 15. 31.* So all these depthes of Satan which he plots against the Church, the Lord can turne them to folly.

Sixtly, Satan in his subtill tentations pursueth the weaker first. The Apostle *1 Cor. 7.* sets downe a heavenly order; God is Christs head, Christ is the mans head, and man is the womans head; Satan in his tentations

Satan deludes the phantasie.

Satan deceives the understanding.

Asentem hominū per substantiam nihil implere potest prater creatricem trinitatem, implet vero Satanas cor non quidem illud ingressus, sed callida deceptione in malitia affectum animam trahens per cogitationes vitiorumque, incentiva.

He observes the Sex.

and the Moabitish women before the Israelites to in-
 sinare them; and to draw them to whoredome, *Numb.*
25. 1. 2. So he promiseth to the base witches some gaine,
 but to high spirits, as to *Iannes*, and *Jambres*, to *Elimas*
 the forcerer, and to *Faustus*; to these he promises the
 gift of miracles, as it were to make them men renow-
 ned: So hee takes from them the thing that they love
 best, as the *Geiges* swine from them.

Eightly, hee observes our ages, our young yeares,
 middle yeares, and old yeares, and hath a severall temp-
 tation for every time, in our younger yeares, he tempts
 us to lust. *1. Tim. 2. 22.* of evil or dishonesty now

In our middle age, hee tempts us *ad privatum* to the
 love of honour, and preferment as sundry of the popes
 sought by Necromancy to come to the Pope-
 dome as *Silvester* the second, and many others of them;
 And in our old age hee tempts us to *avaritia* to the
 love of money, and this makes many in their old
 age to fall to the Devill: And hee tempts us in all
 our ages *ad privatum* to selfe love.

Lastly, he observes our temporarie estate, whether
 we bee poore or rich; If wee bee poore, then hee per-
 swades us to steale, and to take the name of God in
 vaine, *Pro. 30. 9.* this is to turne stones into bread, *Mat.*
4. And if we be rich, then he hath another temptation
 for us, to deny God, and to say, who is the Lord; The
 rich men then fall to oppression, and to the grinding of
 the faces of the poore; And then they turne bread into
 stones, *Prov. 20. 17.* This is the devills Alchimy, and
 as the poore turnes stones into bread, so the rich
 turnes bread into stones.

Satan hurts more by his craft, then by his strength,
 when he comes hissing as a Serpent, then when hee
 comes roaring as a Lyon. The Egyptians hurt the *Isra-*
elites more with their wiles, then with their strength,

Exod.

Satan observes our
 worldly estate, and
 fits his tentations
 to it.

Satan hurts more by
 his craft, then by his
 strength.

Exod. 1. 10. & the Midianites with their wiles vexed the people of God, Num. 25. 8. more then all the Moabites and Ammonites did with their strength; and Iulian the Apostate hurt more the Christian Church with his craft, then all the ten persecuters did with their persecutions; Therefore wee should bee more afraid of his craft then of his power or malice.

Seeing we have so craftie and so subtile an enemy, we should learne to bee wise, to defend our selves against this his craft. Our forefathers at the first thought it enough to arme themselves against the wild beasts, that they might not hurt them; but afterward they learned to eat their flesh, and to cloath themselves with their skinner. So should wee not onely seeke to defend our selves from the Devill, but also to learne by this his craft and subtiltie to be wise as serpents and simple as Doves, *Mat. 10. 16.* and this is a great point of wisdom *de utilitate capienda ex inimicis*, as *Plutarch* speaketh.

SECTION 14

Of the crueltie and malice of the devill.

Here are three things which moves us to revenge, Anger, Envie, and Hatred.

Anger seekes to bee revenged for the wrong done, but with a certaine measure that the punishment be answerable to the offence, and it resembles somewhat Iustice.

The envious is grieved at the good which they see in others, and they think that it overshadows and diminishes their good, therefore it does not so much envie the good of others, as the obscuring and overshadowing

The Devill is not said
to be angry with man.
The D. vill envies the
state of man.

*Iustin. institut. lib. 4.
cap. de iniuriis.*

*Aperitas crudelitas &
feritas*, these are found
in man.

What is severity.

What is cruelty.

dowing of their own gifts: But hatred lookes onely
to the destruction of others: The devill is not said to be
angry with us, but either to envie, or to hate us: Hee
envies the estate of man, and his eye is evill, because he
is good: *Luc. 20. 17.* and the reasons why he envies
man is, because hee hath fallen as a lightening from the
Heaven, and hath no hope to be restored thither againe,
but he seeing God to have mercy upon man, although
he fell from his first blessed and happie estate, yet not-
withstanding the Lord brings him backe againe by de-
grees to a better estate: This grieves Satan to the heart,
and he seekes by all meanes to draw man into that same
pit of destruction which hee hath fallen into: but most
of all he hates man deadly, wishing him all evill. Hee
cannot be revenged upon the Lord, therefore he seekes
to be revenged upon man: but this redounds backe a-
gaine to the Lord; *nam Domino per servos laesae sit in-
juris*.

There are found in man severity, cruelty & savagenes.

This severitie is when a man pardons nothing of the
punishment which is to be inflicted by the law, and cle-
mencie is opposite to this, which is a sort of pardoning,
but not a free pardoning, it secludes not all sort of pu-
nishment, but onely mitigates the severity: This seve-
rity is found in the devill, for hee is most severe in ex-
acting punishment, and mitigates nothing of the rigour.
God who is clement is said, *Citra condignum punire, &
ultra condignum premiare*; That is God punishes not
to the full, but he rewards above our deserts.

Again, there is in man cruelty, which punishes a-
bove measure, this cruelty pretends some sort of Ju-
stice, and presupposeth some power to punish, either by
a power indeed, or by an usurped power. This power of
the devill is an usurped power, and no marvell if hee
exercise it upon men out of measure.

The

The last is savagenes, when men delights as beasts in crueltie, not for any justice; but onely to satisfie their crueltie; and these were called *Savi*. Such was that devill, *Mar. 9. 30.* this savagenes makes men lyke unto beasts, and worse then beasts: The Lyon when hee hath killed a man, is not content to eate his flesh, and breake his bones, and sucke his marrow; but hee will tare his *menudus*, or *claustrum cordis*, that he may come to the heart; and that is the sweetest morsell of all in the man to him; yet if the Beare fall downe before the Lyon and submit himselfe to him, the Lyon hath that generositie in him, that he will spare the Beare: But if man submit himselfe to Satan; hee will treade upon him, insult over him, and teare him most fearefully. Beasts may be somewhat excused, when they kill men, for they are moved to it to satisfie their hunger; but these cursed creatures, such as are serpents, and hornets, and waspes which stinges men, and after they have killed them, they can make no use neither of their flesh, nor of their blood to feede upon them; these are worst of all. Such is the hatred of Satan against man, who reapes no benefit by the killing of man: the *Jewes* call the devills *Pur-ganijoth*, that is furies, or revenging devills. These malicious spirits seeke alwaies the destruction of man, and they thinke all to little which befalls man: when the *Chaldeans* had robbed *Iob* of his goods, and when fire came downe and killed his sheepe, and servants, and when the house fell upon his children and smothered them, and when he had stricken *Iob* with botches and sores from the head to the foote; when he had done all this (by Gods permission) to *Iob*, hee counts it all but a touch of his finger, *Iob 1. 11.* But when hee shall have full power upon the wicked, how heavie shall his Loynes be upon them; the eye hath not scene, the eare hath not heard; neither hath it entered into the

Savagenesse is worst of all.

מורעניות

פניו ex
 נביס et
 פניו sugere
 in act. xerxe.
 Plutarchus.

Vivicomburium.

Tympanum.

Tunica molesta.

Man hath a threefold
 life.

heart of man, what the devills have prepared for the
 vessells of wrath.

This savagenesse of the devill exceeds all the cruel-
 tie of the Tyrants of the world: it exceeds *Typhodorus*
navis fuentis, *Ier.* 29. 26. which the greekes called
μαρτυριον, when they inclosed a man betwixt two
 boards, his head beeing free, and giving him by a cane
 a litle honey and milke to sucke, to keepe in his life, and
 annoynting his face with honey, & turning him alwaies
 to the sunne, that the flies might molest and sting him
 the more, and within he was eaten with wormes which
 bred of his owne corruption and filth. His crueltie ex-
 ceedes *vivicomburium*, *Ier.* 29. 3. when men were put
 quicke into the fire and burnt: it exceeds the crueltie
 of *Manasseh* who caused *Eseu* to be sawed with a saw,
Heb. 11. 37. It surpasseth the crueltie of *Antiochus* when
 he put the *Jewes* ad *tympanum*, 2 *Maccab.* 19. It exceeds
 the crueltie of *Nero*, when he caused the Christians to
 be put into a coate layed over with pitch and brimstone
 and burne all the night that they might show light to
 those that passed by; Hence is that of *Juvenal*. *Satyr.* 8.

Ausi quod licet tunica punire molesta;

It exceeds *Vngulam*, that sort of torment which
Cyprian, *Eusebius*, and *Terentianus* often makes mention of.
 It exceeds the crueltie of *Cyclops*, of *Busiris*, of *Phalaris*,
 of *Pyrillus*, of *Schiron*: No crueltie can come neare to
 the crueltie of the Devill, *Luk.* 22. 31. *Satanas* is *Evil* to
 us: *Evil* is *deposcere ad supplicium vel questionem*;
 that is, hee desired that they might bee put upon the
 racke.

There is no creature that the Devill studieth to hurt
 but man or for mans cause, which argues his inveterate
 hatred against man.

A man hath a threefold life; first his naturall life,
 secondly hee hath a civill life, and thirdly a spirituall
 life.

life. Satan hates all these three, and studies to bereave us of them.

First, his naturall life, *Mat. 9. 18.* *quoniam dicitur* which is to tare and rent as the dogge doth, *Mat. 7. 6.* *Mathe 9. 20. discerpit eum,* and *Luk. 8. 29.* *et ait dicens* hee made him runne violently, as the horse when hee is spurred, and made him teare and cut his owne flesh with stones *Mar. 9. 5.*

The worship which the devills affected, shewes their great hatred against the naturall life of man; of all the sacrifices which was offered unto him, he delighted in none so much as in the blood of men; as when the *Jewes* offered their children to him, *Psal. 106. 37.* and in *Crete* they sacrificed men to him: So did the *Pharisees*; and the *Lacedemonians* did offer 500. men to him at one time: This kinde of sacrifice was abhorred by the heathen. The King of *Cyprus* changed this sort of sacrifice, and in stead of men he would have oxen offered to the gods; and *Hercules* travelling through *Italie*, caused to make so many men of straw to bee cast into *Tiber*, when as before they used to cast men into it, and hee is more commended for that, then for dancing all the monsters, which he overcame.

Satan hateth this our naturall life, therefore they are mightily deluded, who runne to a witch for their health. As *Ahaziah* sent to *Baalzebub* the god of *Eckron* for his health, *2 King. 1. 2.* the tender mercie of the wicked are cruell (saies *Salomon*, *Prov. 12. 10.*) when Satan heales the bodie, and destroyes the soule; that is a cruell mercie, wilt thou preferre the vile bodie, *Phil. 3. 21.* to the precious soule. *Pro. 6. 26.* The soule is called *unica mea*, *Psal. 32. 20.* my darling, which is farre to be preferred to the body, wilt thou lose thy darling for to save thy poore body? *propter vitam horum*, wilt thou lose *vitam saculi*, thy eternall life.

He hath a naturall life.

The worship which the devills affected to have man sacrificed to them, shewes the great hatred which the devill hath against the naturall life of man.

Eusebius de preparatione evangelica, lib. 4.
Vide M. m. Pless. pag. 385.

The

Therefore those who hold that there is some devills milder, which they call *malinians*, a milder sort of devills (that hurts not, but takes away evill) are deceived; and likewise that there are some witches which the common people calles the Loofing witches, who does no hurt at all, but removes onely that hurt which the binding witch layes on the sicke person: But they are most of all deceived, who thinke that they can command this malicious and cruell devill, for he will never bee commanded with one of his slaves. One blamed *Aristippus*, that he haunted too much the company of the harlot *Thais*, & more then became a man of his profession; *Aristippus* answered to him, who reproved him; This is the difference betwixt me & my corrivalls, that shee commands all the rest, but I command her; but what replied the man to him? Thou art (saith he) so much the more taken in the Net of *Thais*: So these who bragge that they can command the devill are so much the more his slaves, and they are twofold more the children of hell.

The devill is a malicious and subtil spirit: Therefore if a man be possessed, it were not lawfull for us to aske any questions of the devill, as Christ posed him, *Mark 5.* what was his name? how many was there of them, and why he entred into the man? Christ having absolute power over the devills, might aske him these questions; But wee have no such power over them: Therefore we may not oppose them this way; for by this meanes wee might bee brought in familiarity with the devills: *1 Cor. 10. 20.* I would not that ye should have fellowship with the devills and by these meanes wee more easily insnare us, we should not be ignorant of this decits, *2 Cor. 2. 11.* The Casuist *Lesius* holds, that it is lawfull to aske such questions of him, providing that they be asked *sine ullo signo benevolentie*, without any signe

signe of good will: And *NAVATYNS* the casuist addes further, that if of curiosity men demand of the devill such questions, it is no mortall sinne.

NAVATYNS cap. 11.
not 28.

So it is not lawfull either to seeke health of him, or of his instruments the witches, and forcerers; the casuist *Lesius* holds, If a witch by certaine magicall signes given by the devill, hath hurt a man, In this case (if there be no other remedy) he may compell her by beating & scratching of her, to remove this hurt or sicknes, which she hath layd upon him; but withall he addes, that she must not remove this evill by another charme, which is as evill; neither must he expect a positive effect from the devill, but onely that he cease from hurting of him any more. But we answere, that to seeke a cure by scratching of the witch, and shedding of her blood, is a breach of the sixt commandement, and we are onely to seeke of the Lord that he would remove these evils; for it is he that woundeth, and he that healeth: The Lord Commanded when the Israelites were numbred that every one should pay a ransome to the Lord, halfe a shekell, *Exod. 30. 12.* that there be no plague amongst them: by this the Lord taught them that it was he who was Lord of their lives.

Lesius lib. 2. cap. 9.
not. 48.

As Satan envies our naturall life, so he envies our civill life: when he takes away first our goods, and then our good name; Mans goods are called his life, *Luke 8. 43. consumpsit* ὅλον τὸν βίον she spent her whole life, that is, the goods which maintained her life. So *PROV. 27. 27.* Thou shalt have life for thy maydes, that is, thou shalt have maintenance for thy maydes; and because our goods are the meanes to entertaine our life, therefore, *Dent. 20. 19. Te shall not cut downe the tree of the field, Quia homo est arbor agri,* because man is the tree of the field, that is, the tree entertaines the life of man; and therefore it is called a man. So *Dent. 24. 6.* the over

Satan envies our civill life.

Vivere est secunda rebus uti Job 21. 7.

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and the nether millstones are called a mans life; because they are the meanes by the which the life of man is entertained. The Devill tooke these helps from *Iob*'s life; and the witches commonly kills mens cattle, horses, and sheepe, when they cannot hurt the men themselves.

So he envies our good name: The devill in the *Syriacke*, *Math. 4.* is called *Ακακαττα*, commedens accusaciones; and the reason of the name was this, because they gave these Sycophantes and accusers, pasties baked with honie that they might accuse and calumniate the more freely. It was hee who objected to the Christians, *Thieftas, canas, incestus Oedipodas, promiscuus libidines, & conjurationes in principes.* And therefore he is a most impudent accuser. Satan stood at the right hand of *Ioshua* to accuse him *Zach. 3. 1.* (for the accusers stood at the right hand of him whom they accused *Ps. 106*) The devil is *Ptyas*, that spitting serpent *Psa. 144* who spits his venome a far off; *Tam absentes laedit, quam praesentes pungit;* And therefore he is called *Διδωλ*, a *Διδωλ*, which properly signifies, *traycere*; because with his venomous dart he peirces the children of God: he is not *ψυγος*, *Susurro*, who whispers privately against the children of God; but he is an open calumniator; who marks the wants and defects of the children of God; when *Ioshua* stood with foule cloaths before the Lord, Satan was ready to accuse him. *Zach. 3. 3.* when he was new come out of the Captivity, like a firebrand new taken out of the fire: Satan hath no pittie on him, but he is then ready to accuse him; if *Ioshua's* cloathes be soiled, he is ready to marke that, so he watches for our halting. *Ier. 10. 10.* and is glad when he sees us halt *Psal. 35. 15.* and if there be a hole in our coate, he will say, we are ragged, and if we halt but a little, he will say we are creeples. Therefore we had neede to pray, *Psalme 120. 2. Deliver my soule*

Vide Buxtor. in radice
gnus.

Tertul & quipud
publice utiuitati infa-
mis erat.

He is called *Διδωλ* &
καὶ σαῶν rim nator,
criminatio non fit sine
verbis, sed Satan ad ver-
so: ut & verbis & factis

soule O Lord from lying lips; and from a deceifull tongue. So he envies our life in the policie, an evill spirit of dis-
cension came betwixt *Abimelech*, and the men of *Se-*
chem, *Judge 9. 23.*

But above all he envies our spirituall life: There-
fore it was that hee let Saint *Paul* that he might not
come to the *Thessalonians*, *1 Thes. 2. 18.* for he knew well,
that where there is no vision, the people are naked, *Pro.*
29. 18. and this was the reason why he was a lying spi-
rit, in the mouthes of the false Prophets; And when the
pastors are present with their flockes, and sowing their
good seede, Satan comes in, and pickes up the good
seede which is sowne *Math. 13. 19.* and when they
have sowne their good seede, then the wicked one
comes and sowes his cockell and his darnell; and when
the seede hath taken roote, Satan leaves not off here;
he sought to winnow *Peters* faith *Luke 22. 31.* so he la-
bours to corrupt the pastors, to teach hereticall do-
ctrine, and this is called a doctrine of Devils, *1 Tim.*

Satan envies our spirituall life, as our hearing of the
Word; he possesseth a man with a deafe devill, *Marke*
9. 25. The Lord takes the greatest paines about our
eares, more than any of the rest of all our senses to open
our eare, *Esay 50. 5.* to uncover our eare. *Iob 33. 16.*
To circumsise our eare, *Ierem. 6. 10.* *To unstop the eare.*
Esay 35. 5. *To boare our eare* *Psal. 40. 6.* So still are in an-
nim, so drop into our eare, *Ezeck. 21. 2.* *Deut. 32.* Hence
it is that so often it is repeated in the Scripture, *He that*
hath eares to heare let him heare. But the Devill shutes the
eare; he possessed a man with a deafe devill, *Marke*
9. 25. The eare is *Ianua vita*, the gate of life; Faith com-
meth by hearing; he stoppeth this sense that he might
not heare and so get faith.

He temptes us in our faith. *1 Thes. 3. 5.* *I sent to*
know your faith, least by some meanes the tempter should

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have

Satan above all envies
our Spirituall life.

have tempted you. Sometimes he drawes us to *αἰσία* that we have no faith, when hee pickes up the seede when it is new sowne, *Math. 13.* here there can be no faith: sometimes he drawes us *ἀδύνομία* to little faith, *O thou of little faith, Math. 14. 31.* and sometimes hee drawes us *ἀστασία* to wavering when the ballance goes, *ἀνω καὶ κάτω* up and downe, and keepees not an equall measure: when Peter said to Christ *Math. 26. 35.* If all should leave thee yet would not I, here the ballance goes up; and when he denied him at the voice of a Damselfell, *Math. 26. 69.* here the ballance goes downe. So when he said to Christ, *Iohn 13. 6.* Thou shalt never wash my feete, here the ballance goes downe, and when he said unto him, wash head feete and all, *Iohn 13. 9.* here the ballance goes up: So when he said Master bid mee come to thee on the water, *Math. 14. 28.* here the ballance goes up, but when he said I sinke Master, *Math. 14. 30.* here the ballance goes downe. But he suffers few to come to this *μεγαλάνομία* great faith, Christ gives that commendation but to two, and they were both strangers: to the Cananitish woman, *Math. 15. 28.* and to the Centurion, *Math. 8. 10.*

And how earnest he is against our spirituall life, we may see it by his often tempting of Christ; He left him for a season, *Luke 4. 13.* Yet he tempted him againe by the Pharisees and Saduces, and by Peter, *Math. 16. 23.* And when Christ was about to offer himselfe a sacrifice to God his Father, then came the Prince of this world to discourage him, *Iohn 14. 13.*

So Satan hates the Christians, and the Christian religion above all religion; *Lactantius* saith, when the heathen were sacrificing to their gods, if a Christian had beene present they sacrificed not: Hence was that saying brought in into their mysteries (*exant Christiani*) let the Christians goe forth, he hated so the Christians, that

that he could not abide them, nor their religion.

The Scripture gives Satan many strange and terrible names, first he is called Satan; because *inestimo odio homines prosequitur*, he hates man with a deadly hatred: he is *μισοφρων* a hater of men; but we have to oppose to him Christ, who is *φιλεσφρων*, a Lover of men. Secondly, he is called *κατήγορος τῶν ἀδελφῶν*, the accuser of the brethren. *Revel. 12. 10.* This *κατήγορος* signifies not any sort of accuser, but such an accuser who accuses before a King. In the *Revel. 12. 10.* hee is called the accuser before the Lord; So he accused *Ioshua* before the Lord *Zach. 3. 3.* and opposite to him, we have *ἡγούμενος* and *συνήγορος*, who interceeds with the King for us. Christ is our *συνήγορος* or advocate *1 Ioh. 2. 1.* Thirdly the devill is called *Abaddon*, and *Apollyon*, *Revel. 9. 12.* and the Devils are called *Sheddim*, *Deut. 32. 17.* *Psal. 105. 37.* from *Shadad*, evertere, *pradari*, *vastare*. *Esay 16. 22. 23.* And in the Historie of *Tobias*, the devill is cald *Asmodeus*, from *Shamad*, *vastare*; because he makes havocke, and wastes all; and opposit to him is Christ, who is our Saviour and saves us. Fourthly, the devill is called *Beelzebub*, *dominus muscarum*, lord of flies; the Legions of the devills flies in the middle Region of the aire: But the Lord of Hostes is opposit to him, who hath commandment over all the creatures. Fifthly, he is that old Serpent, *Revel. 12. 19.* And the Serpent opposit to him, is Christ lift up in the wilderness. *Ioh. 3. 14.* Last Satan is a roaring Lyon; and Christ the Lyon of the Tribe of *Judah* is opposit to him. *Revel. 15. 15.* When *Zacharias* saw foure hornes lifted up to scatter *Israel*, he saw foure Carpenters ready to beate them downe, *Zach. 1. 10.* So whatsoever hornes Satan lifts up against the Church, The Lord is ready to beate them downe, and if there be poyson in the Serpent, Christ is our Antidote.

The Scripture gives Satan many terrible names.

דֵּמֹן demon.

שֹׁמֵר vassall.

בַּעַל זְבוּב dominus musca.

In every fight it is most fit that wee know our owne weaknesse, and the strength of our adversarie: It was of old a most fearefull thing *δυναστεύειν*, to fight with beasts, 1 Cor. 15. 32. we have to fight with a roaring Lyon, and an old serpent, *ὁ ὀφίς* *ἡ ἀρχαία* *ἡ ὄφελ*, who useth both craft and malice in his fight against us: Therefore seeing we are not able to withstand him in this fight, we should pray to the Lord God who is *Isb miltchama*, *vir belli*, that hee would stand for us least wee fall in this combat.

SECT. 15.

By what meanes Satan is to be resisted.

THE weapons wherewith Satan is to be resisted, are not carnall weapons, 2 Cor. 10. 4. for the weapons of our warfare are not carnall but mighty through God to the pulling downe of strong holdes.

First wee will handle here the counterfeited and false weapons, by which men have gone about to resist Satan, and next the true weapons by which he is to bee resisted.

The counterfeited weapons by which men have gone about to resist Satan, were either in the *Jewish* synagogue or Christian Church.

In the *Jewish* synagogue, God commanded the *Jews* to weare *Phylacteries*, to put them in remembrance to observe the Law of God, but they abused these *Tephilim*, or *Phylacteries*, they made them *περικτυλισμα*, or helps to prayer; as though they were derived from *Palah*, *precari* to pray, and not from *Taphal*, *apponere*, which is the right root; and the 70. translate them *δοιλευται*, if as ye would

The counterfeited weapons which have beene used to resist the devil.

The counterfeited weapons in the Jewish synagogue.

would say *immobilia*, things that could not be removed, but afterward they abused them to bee *Phylacteries*, remedies against enchantments, which *varro* called *Præbia*, *quasi brevia*; hence comes our word *briefe* which Satan gives to men for to save themselves from hurts. Therefore it was altogether prohibited in the Council of *Laodicea* to make *Phylacteries*. The *Chaldee* paraphrast paraphrasing upon *Cant. 3. 8.* brings in the synagogue of the *Tewes*, speaking after this manner, I am beloved above all people, because I binde my *Tephilin* upon my left hand, and the paper is affixed to my right side, and the third part of it looks towards my bed, that there may be no power in the Devils to hurt me. Here they abuse their phylacteries as a remedy against Magicke.

Secondly, they abused their circumcision, making it a remedy against Satan, the *Chaldee* paraphrast paraphrasing upon the words of *Soloman Cant. 3. 8.* (*Every one hath his sword upon his thigh for the feare of the night*) he notes this word *upon the thigh* to be the scale of circumcision in the flesh, whereby they prevaile and doe not feare the devils that walke abroad in the night.

Thirdly, they abused incense, making it a meanes to banish the devill, *Cant. 4. 6.* (*I will get me to the hill of incense*) The *Chaldee* paraphrast paraphrasing upon this place, saith, *Omni tempore quo populus domus Israel tenebat manibus suis artem patrum suorum iustorum, fugiebant demones nocentes, tenebriones, & matutini, & meridiani; eo quod majestati glorie domini residebat in domo sanctuarij, qua edificata est in monte Moriah, & omnes demones & spiritus nocentes, fugiebant ab odore incensi aromatum;* that is, all the time that the house of Israel kept the Art of their holy Fathers, the devils fled away, both the morning devils, and those of the midde day; because the majestic of God dwelt in the sanctuarie, which was built

built upon mount *Moriah*, and all the devils fled away when they smelled the smell of this incense.

Fourthly, they held that rootes and hearbes had power to expell the devill. *Iosephus lib. 7. cap. 23. Radix qua bara dicitur, statim expellit damonia;* The roote called *Bara* presently drives out the devill. And the same *Iosephus* in his book 8. of Antiquity cap. 7. shewes, that *Salomon* had skill in exorcising, and conjuring of spirits; which he got from the Lord, as the rest of his knowledge; and that he used to hold these rootes to the nostrills of the possessed, that by the smell or smoake of these, the devils might bee driven out. Thus we see how the Iewes in these times were too much given to magicke.

Fifthly, they tooke the Liver of a fish whereby they might cast out Satan. *Tob. 7.* but these are carnall weapons, and the devill doth no more care for such weapons, than the *Leviathan* doth, who esteemeth Iron as straw, and brasse as rotten wood, *Iob 41. 27.* The arrow cannot make him flie, slingstones are turned with him into stubble, and he laugheth at the shaking of a speare.

Object. But they say, because the Angels assume bodies upon them; therefore bodily things may affect them, and please them, or displease them.

Ans. The bodies which they tooke upon them were not the bodies of flesh and blood, as ours are. *Luk 24. a Spirit hath not flesh and bones, Ephes. 6. 12. Wee wrestle not against flesh and blood, but against principalities and powers:* when the spirits assumed bodies they were but Aeriall bodies, they could neither bee drowned, burned, nor hurt, they were onely dissolved againe into the Element; No bodily thing could hurt them: when the *Seraphin* tooke a coale from the Altar with a paire of tongs, the *Seraphin* did not this for feare of burning

Esay 6. But onely to shew that he would use the ordinary meanes which were appointed for the Altar, when he tooke the coale from it: So the Angell when hee appeared in a bodie to *Manoah* he went up in the fire, but was not burnt by it, *Iudge 13. 20.*

No externall thing can affect the devill, as we are affected with such: beauty affects not his sight; musicke affects not his hearing; nor odours his smell, for he being a spirit, nothing affects him but similitude of manners: Therefore that is fabulous which is set downe in *Tobis 6. 14.* That the devill was in love with *Sarah* for her beauty; he loved her not for the gifts of her mind, for then he should have loved them best who exceede most in graces; but he hated Christ above all others: Therefore he doth not love any for the graces of their minde, but hates them more: when the devill beholds the goodnesse of the creatures, as their beauty, comeliness, honesty, &c. although in the generall hee see them to be good; yet he is so carried with his habituall malice, that he cannot like the good that is in any creature; And even as these wretches, who make themselves away, have a generall liking of their life by the very instinct of nature; yet through griefe and despaire they put often hands on themselves: so the habituall malice of the devils suffers them not to like any good that is in the creature.

So the Christian Church useth false meanes to expell the devils, as the Church of Rome useth salt, spittle, holy water, and consecrate oyle; the primitive Church first used this oyle in working of miracles, then the fathers afterward used it by imitation; and last the Papists use it as *viaticum* to further them to heaven.

So they use exorcising of devils, Christ himselfe cast out devils by the power of the spirit, and so he left this power of exorcising for a while in the Church, for the

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The counterfeit weapons in the Christian Church.

establishing of the Gospell when it was new planted ; he doth otherwayes in *constituenda ecclesia*, than hee doth in *constituta ecclesia*: And even as a Gardiner when he removes a tree out of one ground to another, he sets so many stayes to it to hold it up, and he powres water against the roote of it daily, but when it hath once taken roote, hee pulls away the stayes from it, and leaves it to the ordinary course of growing, as other trees ; So the Lord bestoweth at the first in the infancie of the Church these miracles, as stayes to confirme, and uphold her ; but now when shee is settled, he takes away these helps, and makes her to grow by the ordinary course of grace ; and if these miracles should have indured still in the Church, of extraordinary things they should have become ordinary and nothing regarded.

In the Primitive Church these gifts lasted for a while ; but now to use this exorcising in the Church, is to use that which is out of date, and it is now but a carnall weapon which Satan cares not for ; *Vrim* and *Thummim* were two precious stones set in the breastplate of *Aaron*, by the which hee answered the people when hee asked him of matters doubtfull ; these two stones were not in the second temple ; now if the priest should have put in two counterfeit stones in the breastplate, and had given his answers to the people by them (when as the Lord answered not by *Vrim* and *Thummim*) would hee not have become holden for a deceiver ? So he who professes himselfe now to be an exorcist, when as the gift ceaseth in the Church now, hee is to be accounted an imposter and deceiver.

There were three sorts of gifts bestowed upon the Church ; some simply necessary, as the Word and Sacraments : some were necessary for her in *statu legali*, when she was under the rudiments of the Law, which

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are not necessary now under the Gospel, as the ceremonies of the Law: Thirdly some gifts were bestowed upon the Church in the infancie of the Gospel, such as were the gift of tongues, of healing, and of exorcising, and these now are abolished. The matter may be illustrate by this comparison: The Prince when hee is a child, he hath a tutor to teach him, and a regent or administrator to rule and governe him, and thirdly, hee hath his counsellors, but when he comes to majority, he hath no master any more; he hath not a regent or administrator any more, but onely his counsellors who abides with him: So the Church in her infancie, was under *Moses* law, as under a pedagogue: And when the Gospel was first planted, the Church had these extraordinary gifts, as a time for a regent or administrator; but she hath the Word and Sacraments to remaine with her as her counsellors perpetually.

The true meanes to resist Satan, are; first, the shield of faith, *Ephes. 6. 16.* Above all taking the shield of faith, whereby ye shall be able to quench all the fierie darts of the wicked; where the Apostle alludes to the custome of old, for when they dipped the heads of their arrowes in poyson, and shot them at their enemies, they fired their flesh: So Satans tentations are fiery darts, and the shield of faith is said to quench them. The souldiers of old had their shields made of raw neates leather, (as *Polibius* testifies, and *Vigetus* writing *de re militari*) and when the fiery darts lighted upon them, they were presently quenched; so these fierie tentations of the devill, when they hit the shield of faith, they are presently quenched, & abiunt in spicas, *Psa.*

The next true meanes for the casting out of the devill, is prayer and fasting, *Mat. 7. 21.* This kinde of devill is not cast out but by prayer and fasting.

Fasting and prayer are two excellent meanes to ba-

*Exorcismus fuit apud
Aula orante Christi ad
ventum sed postea una
cum religione defuit a-
pud ipsos & translati
est. ad ecclesiam Chri-
sti, Act. 19.*

The true meanes to
resist Satan.

nish Satan; therefore it is that the Lord alloweth the husband and the wife for a time to goe asunder, that they may give themselves to fasting and prayer, and then come together againe, that Satan tempt them not to incontinencie; and the Lord (*Isa. 2. 16.*) wills the bridegroome and the bride to goe forth of their bed-chamber to sanctifie a fast.

Quest. How did Christ, *Math. Chap. 9. ver. 14.* take the defence, of his disciples when they fasted not, as the Pharisees and *Iohns* disciples did, seeing fasting is such an excellent meane for to banish Satan? How excuseth hee them for intermitting this dutie?

Ans. Christ takes the defence of his disciples here, because it was not time for them to fast, so long as the bridegroome was with them; but elsewhere he reproves them for not fasting. It is a good rule of the Schoolemen; that *affirmativa ligant semper, sed non ad semper*, that is, affirmative precepts bind us, but not alwayes and at all times. The Lord commands them to fast; but not when the bridegroome was with them; See *Nche. 8. 10.*

Paul prayed thrice against the temptations of Satan; and Christ blamed his disciples because they had not joyned fasting and prayer together to cast out the devill; and where it is said, that the Pharisees and *Iohns* disciples fasted, but not Christs disciples; the meaning is, they fasted not usually as *Iohns* disciples and the Pharisees did; but yet they fasted.

The third weapon to beate the devill, is the sword of the spirit, *Ephes. 6. 16.* take the sword of the spirit, which is the word of God, *1. Cor. 2. 8.* It is called the sword of the spirit, because it is directed immediately by the spirit; and because this sword pierceth to the heart.

This

This sword differeth from the magistrates sword; this sword proceedeth out of the mouth of the Lord, *Rev. 1. 10.* and it is called the rod of his mouth, *Exod. 17.* but the magistrate carries his sword onely in his hand.

Thirdly, this sword is called *Veritas* and *Apophthegma*; a two edged sword, it can both kill and save. The Magistrates sword can onely kill, but never quicken to restore a man to life; *Sauls* sword never returned emptie from the blood of the slaine, *1 Sam. 1. 20.* It alwayes killed, but it could never quicken, but this sword can doe both; therefore it hath not beene unfitly compared to the bitter waters; when the woman that was guiltie of adulterie dranke them, her thigh rotted, and she died; but if shee had beene an honest woman, then having dranke of these bitter waters, she conceived, and brought forth a child; so this sword both killeth and quickeneth.

This sword divides betwixt the soule and the spirit; but the Magistrates sword divides onely the head from the body.

This sword is of greatest force against the devils tentations; It was by this sword that Christ beat Satan and all his tentations, *Mat. 4.* when the disciples returned backe from the preaching of the Gospel, then Christ saith, *Luke 10. 18.* I saw Satan fall as lightning from heaven: the preaching of the Gospel is the speciall meane to make Satan fall; when David gat the sword of Goliath in his hand, having experience of it, before he said, *there is no sword like that*, *1 Sam. 21. 10.* so there is no sword like this sword in the spirituall combate against the devill.

Quest. What if the Lord should suffer Satan to appeare to us in a visible shape: whether might wee use the sword of the word against him or not?

Ans. We may not, Satan is a very subtill enemy;

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and can easily circumvent us; therefore wee should not reason with him, did hee not deceive Eve in her best estate, when she reasoned with him? how shall wee be able then to resist him? Our part onely then in such a case is this, to turne about our faces to the Lord, and weepe upon him, and desire the Lord to rebuke him.

objea. If it be said, why may wee not use this sword against Satan, if he should visibly appeare to us, as wel as when wee are commanded to use it against his tentations?

Ans. His tentations are not so subtil when hee tempts us, as when hee appeares visibly to our face to face; for his tentations are mixed with our corruptions, which are not as subtil as Satan himselfe is, and therefore it is easier to resist these tentations by the word, than to resist Satan himselfe.

SECT. 16.

That Sorcerers and Witches should be put to death.

THere are three sorts of people whom Satan tempts; first, those whom he tempts contrary to their will; as those who were possessed in the primitive Church, called *επισκοπούμενοι*; those should not be put to death; those they pittied and placed *inter Catechamenos*, amongst those who were catechized in the Church.

The second sort are those who enter in an indirect covenant with the devill; those were not put to death, *sed admonebantur tantum*, they were onely admonished.

The third sort were those who entred into the direct covenant with the devill, and those were to die the death, *Deut. 18. 11. For all that doe these things are abomination to the Lord. So Lev. 20. 27.*

Those who enter in direct covenant with the devill should die the death.

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The Jewes in their thirteene rules of expounding of the Scripture, this is the eight rule; when a precept is set downe, it is not set downe, *ut doceat de se non exivit, sed ut doceat de toto universo exivit*: Their meaning is, if a thing be spoken generally elsewhere, and then be explained more plainely, this clearer explanation is to be referred to the generall: Example, the Magicians indefinitely are commanded to die the death, *Exa. 22. 18. Thou shalt not suffer a witch to live.* But *Lev. 20. 27. A man also or a woman that had a familiar spirit, or that is a wizard shall be surely put to death, they shall stone them with stones, and their blood shall be upon them.* Hence they conclude that all sort of Magicians should die the death.

The diviners (they hold) should not die the death; first, they say that *Kesem*, who is a diviner, and who takes upon him onely to foretell things to come, hee should not die the death, but be admonished onely.

Secondly, they say that *Menaches*, who makes the flying of the fowles ought not to die the death, hee is to be admonished, and other wayes censured.

Thirdly, *incantator*, the charmer is not to die the death, *non facit opus peccatoris*, as they say in *phesikta*, that is, they doe not any thing that deserves death.

Fourthly, *Hamegnomen*, *qui observat nubes*, he is not to die the death, and they say of him, *Non moritur & est liber etiam a plagis*; that is, hee should not die, and he is free from stripes.

And lastly, they say, *Qui perstringit scalas*, who deceives the fight, as Juglers, *non moritur, sed admonetur*, he is not to die the death, but onely to be admonished.

But these three were alwayes to be put to death, first, *Meekasheph maleficus*, or *pharmacus*, they are called *malefici*; *Exa. 22. 18.*

Secondly, *Obb*, those who had a familiar spirit.

Thirdly,

Ataimonides hujusmodi
artium sectatores vel
lapidibus obruentur erunt,
ut *Idgnoni*, *Bagnat*,
Obb, & *Meekasheph*, vel
mitiori poena multandi
ut *Cosim*, *Menaches*,
& *Atremones*.

Thirdly, *Iidgnoni*, *idgnoni*, *qui multa novit & pradicat*: *Targum* translates him *Arielus*, these were alwayes put to death, as in *Sauls* dayes, he cut off the wizzards, and those who had familiar spirits 1 *Sam.* 28. 9. and *Iosias* tooke away the workers with familiar spirits and wizzards, 2 *King.* 23. 24. *Saul*, who caused before familiar spirits and wizzards to be taken away; now because he falls to consult with them againe, therefore justly he falls into the hands of the Philistines and is killed:

When *Tiberius* was Emperor hee caused to hang up those forcerers, and put them to death, *ad sacros lucas suspendebantur*.

Magicians should lose their temporary estate.

As the Magitians should be put to death, so should they lose their temporall estate and inheritance; the Canaanites for their sinne was cast out of Canaan, *Deut.* 18. 12. Because of these abominations, the Lord thy God did drive out the Canaanites before thee, Although children should not be put to death for their fathers offences, 2 *King.* 14. 6. yet they may be other wayes punished for their fathers offences, as to be forfeited, and to lose their fathers inheritance, as the imperiall lawes have ordained: the Casuists adde, that if a Magitian should find a treasure hid in the ground (whereas a third part of it should fall to the finder) yet neither the Magitian nor his children should have any part of it, & *ea pars que inventoris fuit adjudicatur fisco*, that is, that part which should have befallen to the finder, is adjudged to the common treasure, and besides all these temporary evils, Sorcerers and Witches should not enter within the holy city, *Rev.* 21. 27. And there shall in no wayes enter into it any thing that defileth, neither whatsoever worketh abominations: the greatest abomination that God abhorred, is witchcraft, *Deut.* 18. 12. therefore they shall never enter within the holy citie.

Magicians are excluded from the kingdom of God.



Of the third degenerate Son, the IDOLATER.

IT is not knowne whence the river *Nilus* springs; all
conſecond upon this, that this river ſprings firſt out
of the hills called *mones Luna*; but out of what ſpring
it ariſeth firſt, no man can tell; But yet we ſee that out
of theſe ſmall beginnings it ariſeth to a great river, and
runnes through *Ethiopia*, turning the courſe now this
way, now that way, and then runneth into *Egypt*: at
laſt it divides it ſelfe into ſeven branches, and runnes in-
to the *Mediterranean* ſea. And ſoe we may judge of the
beginning of Idolatrie and progreſſe thereof: This we
know in generall, that Idolatrie is a worke of the fleſh,
Gal. 5. 20. and it comes from a mind obſcured with
darkeneſſe, *Iohn 4. 24.* and from a corrupt underſtan-
ding, *Hoſe. 13. 2.* and they made them Idolles accord-
ing to their owne underſtanding, and from a will cor-
rupted; therefore it is called will worſhip, *Col. 3. 23.*
and from the ſenſes corrupted, and eſpecially from the
ſight: therefore we are forbidden to goe a whoring af-
ter our owne eyes, *Num. 15. 35.* But in particular to tell
who invented this Idolatrie firſt, or where it was in-
vented, that we cannot doe, for while men ſlept, the
enemie came and ſowed tares, *Mat. 13. 25.* But as men
know that *Nilus* tooke the beginning from a ſmall ori-
ginall, and peece and peece increaſeth unto a great ri-
ver: Such is the beginning and progreſſe of *Idola-*

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trie,

Whence Idolatrie
tooke the beginning.

trie, that it hath now overspread the most part of the world.

SECT. 1.

Of the beginning of Idolatry.

Men set up first images in remembrance of their fathers, and afterward fell to worship them.

The devill made them beleeve that images were sent downe from God.

The devill made men beleeve that images made with mens hands had some divine power assisting them.

IT is most probable that this Idolatrie tookē the beginning from the love which men carie to their dead parents, to set up images and statues to them in remembrance of them, which Satan afterward moved them to worship: and then they began to say to the stocke thou art my father, *Ier. 2. 27.* and to the stone that thou hast brought mee forth; and hence it was that they were commanded to forget their fathers house when they were to leave Idolatrie, *Psal. 45. 10.* That is the religion which they had from their parents, and which was continued amongst them in remembrance of their fathers: And those Idolaters are more blamed who chose new Gods which their fathers knew not, *Deut. 32. 17.*

Secondly, the subtile devill deluded people; and made them beleeve that the gods sent downe images from Heaven, which they called *Idols* coming downe from Iupiter, *Act. 19. 35.* So hee made them beleeve that gods came downe to them in the likeness of men, *Act. 14. 11.* and so they worshipped them. Thirdly, hee made them beleeve that those images which were made with mens hands had some divine power assisting them, and that they were not lyke other workes of mens hands, *Act. 19. 26.* It is naturall for all men to have some god or other; and men according to their severall inclinations found gods to themselves, some

some one way, and some another; Those who were inclined to warre made *Mars* for their God, and the *Scythians* a bellicose people worshipped their sword; and those who inclined to fishinesse or lust, made *Venus* for their godeffe; And the *Jewes* worshipped *Tammuz*, *Ezech.* 8. 14. with their *galadi* and *isphallu*, and from hence sprang all their fabulous theologie (as *Varro* calles it) of the incests, adulteries, and rapt of their Gods: So men inclining to covetousnesse made their gods accordingly, as the *Philistines* made *Dagon* a fish their god, because they lay neare the sea coast and used fishing; So some worshipped a sheepe, as the *Syrians* worshipped *gnaphthorshi* a sheepe; So in *Egypt* they worshiped an ox; an ox was a signe to them of plentie of corne, *Pro.* 14. 4. where no oxen are the crib is cleane, but much increase is by the strength of the ox; and those who were given to drunkenesse made *Bacchus* their god; And even as the *Ethiopians* because they are blacke themselves, paint the good Angels blacke like themselves, and the devills white; So did men imagine of their gods, and made them like unto themselves, and that which they affected most, foolish man imagine that God is like unto him, *Psal.* 50. because I held my peace thou thoughtest I was like unto thee.

When men beheld the starres, first they observed the influx of the starres, and that bred Physicke: Secondly they observed the course of the starres, and that bred Astronomie. Thirdly, they used predictions by the starres, and that bred Astrologie: Fourthly, they worshipped the starres, and that was Idolatry.

They worshipped their gods of gold, silver, yron, wood, and stone, *Dan.* 5. 4. they represented *Jupiter*, by gold, *Venus*, or *Diana*, by silver, they made silver shrines to *Diana*; They represented *Ceres*, by wood, and *Pluto* and the infernall gods, by stone.

Men fained gods to themselves according to their severall inclinations.

Vide *Amianum* de go es de rebus ethiopicis, lib. 3

Bartholomaeus
de rebus ethiopicis
lib. 3. cap. 10.

To these Idols they gave all honour which was due to God, they called them their husbandes, *Nos. 2. 7.* they called them their kings, *Zeph. 1. 5.* and their gods, and their kings and their great men tooke names from those Idoles, as *Nebuchadnezer*, and *Nebuch palassar* tooke their names from their Idoll *Nebo*, *Isa. 46. 1.* So *Balihar*, *Hanniball*, *Hasdruball*, tooke their names from *Baal*, so the King of the *Sidonians* was called *Eshbaal*; *1 Sam. 6. 31.* and others tooke their names from *Bell*, which is the contraction of *Baal*; So they bestowed their goods upon their Idoles, they sacrificed their children unto them, and powred out all their affections upon them, and they held that all which they did possess they possessed it by their Idols, *Jud. 11. 24.*

S E C T. 2.

How great a sinne this sinne of Idolatrie is.

God who is the supream and independant cause, from whom are all things, by whom are all things, and for whom are all things, who is Alpha and Omega, is worthy of greatest honour; and he hath reserved three things to himselfe, which he will not communicate with any creature. The first is absolute and supreme power in judging mans standing and falling; *Who art thou that judgest another mans servant Rom. 14. 4.* there is a great wrong done to this supreme Lord, when man takes upon him to sit in his judicatorie, which onely belongeth to God.

The second thing, which God hath reserved to himselfe is vengeance, *Rom. 11. 19. Vengeance is mine, I will repay*

God hath reserved three things to himselfe which he will not communicate to creatures,

repay (saith the Lord) when any creature takes upon him that which the Lord hath reserved for himselfe, then he dishonoureth God.

The third and greatest of all, is his glory and worship; which he hath reserved for himselfe; and that he will communicate to no creature. God is liberall enough otherwaies to man; he communicates to him his goodnesse, his mercy, and bountifulnesse; but hee hath reserved his worship for himselfe. He gave *Adam* liberty to eate of all the trees of the garden, but he reserved to himselfe the tree of knowledge of good and evill; and even as in the eucharisticall sacrifices, the Priest got a part, and the people got a part, but the Lord reserved the fat for himselfe, *Levit. 3. 3.* So the Lord hath reserved his worship for himselfe, therefore when Idolaters bestow this divine worship upon creatures, this is a horrible and a fearefull sinne.

In every sinne there concur two things, first *aversio a Deo*, a turning from God, and *conversio ad creaturam*, a turning to the creature; and the baser and vilder that the creatures be which a man turnes himselfe to, the sinne is the greater; when *Demas* embraced this present world, here was a great aversion from God, and a turning to the creature; but in Idolatry there is a greater aversion from God & a turning to the creature, for here he turnes himselfe to the Devill, who is most opposite to God; for the worshipping of Idols is the worshipping of Devils, *Deut. 32. 17. Psalm. 106. 7. 1 Cor. 10. 21.*

To refuse the most excellent, and to chooseth the vilest, this is great madnesse: when the trees of the field despised the vine tree *Judges 9.* which cheered both God and man, and the Olive tree for all his fatnesse, and the Figge tree for all his sweetnesse, and made choise of the bramble to raigne over them, what a miserable choise was this; there came a fire from the bramble

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God hath reserved his glory for himselfe.

In every sinne there is an aversion from God and a turning to the creature.

Idolaters refuse the most excellent and chooseth the vilest.

and

The Angels have al-
wayes refused diuine
worship.

Idolatrie dissolues the
marriage betwixt
Christ & his Church.

Foure things are con-
sidered in Religion.

and burnt the trees of the field : So for a man to refuse the living God, and to make choise of a base Idoll, and worship it, what a bad choise was this: And what mar-veile is it that there comes not a fire of the wrath of God, and consume these Idolaters.

The most excellent creatures in heaven, the Angels have alwayes refused to accept of this diuine worship, *Rev. 19. 10. If thou wilt offer a burnt offering, thou must offer it to the Lord, Iudg. 13. 16.* but the devils have taken this worship unto themselves, and by all meanes sought it : The devill accepted of this spirituall worship at *Sauls* hand, when he bowed himselfe before him : so he sought it of Christ, *Mat. 4.* It must be a horrible sinne then to commit this Idolatry; the good Angels and glorified spirits are set downe to us for imitation, and not the devills.

This Idolatrie is the greatest sinne, because it dissolues the marriage betwixt Christ and his Church : This idolatry is spirituall adultery; for the which the Lord repudiates his Church : This sinne of Idolatry blots the children, and gives them place to plead against their whoorish mother, *Hos. 2. 2. Plead with your mother, pleade with your mother, for ye are the children of fornication.*

In Religion there are foure things which we ought to consider : first, wee ought to consider the infinite majestie of God, and that all things depend on him. Secondly, we should consider our own basenesse and vilenesse, and that we are nothing, and have nothing of our selves. Thirdly, there must be an earnest and true submission of the mind to God, which the mind must acknowledge within it selfe. Fourthly, there are externall signes, and bodily gestures and actions required, testifying this inward reverence which wee carrie to God. The Angels having no bodies, testifie this their reverence

reverence by internall and spirituall submission to God; and when the Angels appeared in visible shapés, they covered their faces before the Lord, in token of their submission to him: and man must testifie this his obedience both in minde and body. Now when man considers not the great and high majestic of God, then hee begins to resemble God to a creature, and hee gives the creatures that worship which is due onely to God, and this is Idolatry. Secondly, when hee considers not his owne basenesse and wilenesse, but yet, as himselfe above his owne condition, then he committs Idolatry; take for an example the King of Tyre, who elevated himselfe farre above his owne condition, *Ezech. 28.3.* who thought himselfe wiser than *Daniel*, and that there was no secrets hid from him; his contempt led him yet higher; hee thought himselfe more glorious than the high-priest for all the precious stones in his breast-plate; he thought himselfe wiser than *Adam* when he was in *Eden*, *ver. 13.* and yet he ascends more, hee thought himselfe like a Cherub, or an Angell of God, *vers. 14.* and lastly, when hee can goe no higher, hee thinks himselfe not inferiour to God himselfe, *verse 2.* And so Antichrist takes that honour to him which is due onely to God, *1 Thes. 2.4.* when he sits in the house of God as God; when men consider not the majestic of God, but begins to resemble him to a creature, than the ballance goes downe, and they will give his worship to the very creeping things; but when man forgets himselfe, and elevates himselfe above his condition, then the ballance goes up, and he never makes a stay untill he equall himselfe with God.

The Lord tainted and mocked those Idolaters, shewing their madnesse, how with one peece of the tree hee warmed himselfe, and of another peece of the tree hee made a God, and worshipped; and so the heathen mocked.

When men consider not the great majestic of God, and their own basenesse they fall into Idolatry.

This sinne is called *ὕψιστος*, *Mark. 7. 21.* *abūm, & dūm ostendo, quasi digētū pedum insitens supra ceteros; caput extollit seque conspiciendum præbet; sic metitur se per se,* *2 Cor. 10. 12.*

The Lord mocked and tainted idolaters and Idols.

mocked these worshippers of Idols; *Seneca, Quid (inquit) brutalium est, quam statuis sacrifices, statuarium vero mensa tua excludas, apud statuam genua tua flectis, pistorum aperto capite coram te stantem despicias & negligis*, what is more senselesse and brutish (saith *Seneca*) then for thee to sacrifice to an Idoll, and yet thou wilt not suffer him who made the Image to come to thy table; thou bowest thy knee before the Image, and yet thou suffers him who made the Image to stand before thee; and him thou despisest and neglects. So *Diogenes* jested at the Idolls of old, and when he saw the Image of *Hercules*, he pulled it downe, and threw it into the fire, and said, this shall be the thirteenth labour of *Hercules*: Thus we see every man a beast in his owne knowledge, *Ier. 10. 14.*

No sinne hath so many shifts for it as Idolatry hath.

Why the Lord describes Idolatry in such plaine termes.

There is no sinne that hath so many shifts for it selfe as this sinne hath, as the whore wiped her mouth, and said, *she did it not*, *Prov. 30. 20.* So they denie, extenuate, and cover this sinne; therefore it is that the Lord when he describes this spirituall whoredome; bee describes it in more plaine and open termes, then he doth bodily whoredome, *Ezech. 16. 15.* *Thou powrest out thy fornications upon every one that passeth by, his it was; and verse 25. Thou hast opened thy seele to every one that passeth by; and verse 26. Thou hast committed fornications with thy neighbour, great of flesh; and Chap. 23. 20. Shee doted upon their paramours, whose flesh is as the flesh of asses, and whose Issue is as the issue of horses* but when the Lord speaks of bodily adultery, he speaks in more covered termes, as *Prov. 9. 17. Stolen waters are sweet.* So hee describeth by eating, *She eateth and wipes her mouth*, *Prov. 20. 20.* and the reason is, because men are more senselesse in taking up this spirituall adultery, and they use more shifts to hide it; and therefore the Lord sets it downe in such plaine termes.

The

The Lord saith, *Ye shall not make to thy selfe any graven image, gual panai* before me, *gual panai* signifieth either continuance of time, or noteth a place.

First continuance of time, that so long as I am, ye shall not choose another god, *Num. 3. 4.* And Eleazar and Ishamar ministered in the Priests office, in the sight of Aaron their father, *gual peni Aharon, vivente adhuc Aarone.* So *1 Sam. 31. 1.* and the child samuel ministred unto the Lord before Eli, *lipne gual ante Eli*, that is while Eli was alive, *Deut. 21. 16.* yet may not make the sonne of the beloved first borne, before the sonne of the hated, *gual peni ben, iuxta faciem filij exose*, that is, so long as the sonne of the hated liveth. So *Exod. 20.* *Ye shall have no other Gods before me, gual panai, ante seu coram me;* that is, so long as I live.

So it is taken for a place; ye shall neither set up an Idoll before me, either privately or publickly, for Gods face is every where privately: the Lord forbidder them, *Deut. 27. 15.* *Cursed be he that maketh any graven or molten image an abomination of the Lord, the worke of the hand of the craftsman; and putteth it in a secret place.* So the Lord abhorred the chamber of their imagerie *Ezek. 8. 12.* and he forbids them publickly to commit that Idolatri in the visible Church; *Cited* from the face of the Lord *Genes. 4. 16.* That is from the visible Church; So the propitiatorie in the Church of Ierusalem was called the face of God *Exod. 25.* they were called *pauces sacerdotum*, because they stood before the propitiatory the face of the Lord; therefore the Lord forbids to set up an Idoll before him: It was a great malepertnesse in the Iewes to set up their Idoles in mount Olivet, just under the Lords nose; therefore it was called *2 Kings 23. 23.* *not mons Olivarum hamisbka nitionis*, but *chamishet biperditionis*, God never loo-

What signifies to set up an image before God.

על פני
So long as the Lord lives no image must be set up before him.

לפני על

In no place an image must be set up before him.

Neither privately.

Neither publickly.

Elegans paroxysma.

Zzzzzzzz

ked

Platarch in the life of
Solon.
Codice titulo. l. Grac-
chus Covarruvius de
matrimonio. 2 p. c. 7.

ked out of the holiest of all, but he saw this vile Ido'a-try : to set up this image of jealousie in the sight of the Lord, was a vile abomination Ezek. 18.

Before my face; the lawes of men at the first commanded, if the husband should apprehend the adulterer with his wife, then he should kill them both; as *Solon* and *Draco* his Lawes ordained; but the Law of the twelve tables mitigates this afterward, *Machum in adulterio deprehensum necato, si vilis est*, the husband might kill the adulterer with the adulteresse, if he was a base person. So when the Lord apprehends his Church committing abomination with these Idols, and apprehends her in *involuntaria*, may he not justly kill the adulteresse?

Before my face; the Schoolemen have a good axiome, *Bonum nisi ex causa integra, malum vero ex quocumque defectu* *possimum vero ex defectu maximo*. Circumstances doe much exaggerat a sin, for as in man it is not enough that the body have all the compleate parts to make up the perfection of it; but there is requisite likewise proportion, colour, situation of partes, and if any of these be wanting, then a man is thought an uncomely man, *Bonum hic ex integra causa nascitur*; but if any thing bee wanting, then that breedes defect, but the greatest defect ariseth of the greatest want, and which is farthest from the good: It was a great sinne in *Absalon* to lye with his fathers concubines in any place, but to lye with them in the sight of the sunne, before all the people, this was a double sinne and a deformitie 2 Sam. 16. 23. So for *Coxbi* and *Zimri* to commit their wickednesse in any place, was a great sinne, but to commit this sinne in the sight of *Moses* and of all the congregation, when all the people were weeping before the Tabernacle of the Congregation, Num. 25. 6. this was a fearefull sinne: So to commit this Idolatry in a private place was a great

great sinne, but for the *Israelites* to have committed this sinne before the Lord in the sight of the whole Congregation, this was a sinne committed with a high hand against the Lord.

SECT. 3.

Of the division of Idolaters.

AN Idolater is either a formall Idolater, or a materiall Idolater; the formall Idolater is he who hath a false conception of God, and worshippes him falsely.

The conception of God is either *verum*, *analogicum*, or *falsum*. Wee have either a true conception of God; or a conception of God by way of Analogie; or a false conception of God. The true conception of God is that which God hath onely of himselfe; for he onely conceives himselfe as he is; we take him up onely by way of analogie: this conception is not a false conception of God, for wee being but finite creatures, cannot comprehend the infinite God but finitely, and although our conception answered not to the infinite God, yet we conceive not here any Idoll; for this conception is judged here after the manner of him who conceives, and not after the manner of him who is conceived: Our eye when it beholds the fire it receives into it the image of the fire, but not the essence of the fire; So we conceive of God according to our conception: When the *Cherubims* represented the angels in the Temple, this representation was rather of their qualities and actions, then of their persons; they were painted with the faces of children to signifie their mildnesse; and with wings,

A formall Idolater and a materiall Idolater.

The conception of God is *verum analogicum* or *falsum*.

God onely hath a true conception of himselfe.

A conception of God by way of analogie is not a false conception.

What is a false conception of God.

To see Christ God and man before us is the way to keepe us from a false conception, be

The formall Idolater worships the image. The materiall Idolater makes the image.

wings, to signifie their agilitie, and with the crest of a Lyon, to signifie their strength: So when God is described to us by way of analogie in the Scripture, the essence of God is not described to us, but onely his actions, that we may take him up by way of analogie.

The false conception of God is this, when the Idolater thinks he may resemble God by a creature, and so worship the creature, or him by the creature, *Psal. 106. 20.* Thus they changed their glory into the similitude of an Oxe that eateth grasse, and this is a false conception of God, as when these heretickes called *dyaboli* thought that God had a body indeed as men have.

But least our mindes should erre in conceiving of God, who is infinite, and we take him up but finitely, therefore let us see Christ God and man, as the object of our mind when we worship; *He that seeth the Sonne seeth the Father, Iohn 14. 10.* If a man should behold himselfe in a Crystall glasse, he should not see his face in it, but if we put Steele in the backe of the glasse (as we see in looking glasses) then we behold the reflexe of our face perfectly in the glasse: So when we behold the divinitie by it selfe, our mindes waver, and there comes no comfortable reflex from it; but God assuming the humane, this makes a comfortable reflexe as the Steele does to the glasse, and this helps our conception, when we looke this wayes upon God made man.

The formall Idolater is he who worships the image, and the materiall Idolater is he who makes the image; the *Israelites* said to *Aaron*, make Gods to us who may goe before us; *Aaron* made the Calfe and he was the material Idolater: but the *Israelites* who worshipped the Calfe, they were the formall Idolaters: If one had come into the shop of *Demetrius* the silver smith, and had asked what he was doing, if he should have answered that he

was

was making gods, he should not have answered rightlie
heere; for he that worships and adores the image pro-
perly makes a God of it.

Qui fingit sacros auro, vel marmore vultus

Non facit ille deos; qui rogat, ille facit.

SECT. 4.

Of the effects of Idolatry.

Sundry are the effects of Idolatry; wherefore in the
Scripture the Idolls get sundry names, they are called
gelilim, gods of dung, because they are loathsome, and
defile the conscience of men proceeding as dung and
excrements out of mans corrupt heart, *Shickmim*, that
is loathsome things, *Ezek.* 20. 8. and they are
called *Zirim*, *Isa.* 45. 16. as yee would say *Tor-
mina*, such as a woman hath in childbirth: And they
are called *gnazthamini* sorrowes, *Psal.* 115. 4. *1 Sam.*
31. 9. which brings nothing to a man but sorrow, *Psal.*
16. 4. So they are *boshech pudor*, *Ier.* 5. 19. and 11. 13. the
same name which is given to a mans privie parts, *Dent.*
25. 11. So they are called *Asiphezech horrenda Statua.*
1 Kings 15. 13. and *Isa.* 65. 4. they are called *custodia* in
contempt, because they cannot keep themselves, *Isa.*
46. 1. 2. And *Emim territamenta*, *1 Chro.* 15. 16. *Ier.*
50. 38. because they terrifie their worshippers, and they
get no comfort by them, *Apoc.* 14. 11. and they are called
vanities and lies, *Ier.* 14. 24. and 16. 19. and *Aven Inqui-
tas*, *Hos.* 10. 8. and 4. 15. And the people who worships
them are called a foolish people, *Dent.* 32. 11. and no
people *Hos.* 2. 23. and *1 Pet.* 2. 10. And their Idolatry

Idols have sundry
names in Scripture.

שקוצים
זרים

עצבים

בשת

מפלצת

*Adiectivum perpetuum
and adiectivum distin-
ctionis.
ἰμμερτῖνος & ἀνεκ-
τίμος.*

Idoles are nothing pri-
vative but not negative

is not onely called foolishnesse, but *Summa malitia*, *Hof.* 10. 15. and Idolaters are said to eat the bread of lies, *Hof.* 10. 13. that is a lie it self, such is that forme of speech *Prov.* 4. 17. to eat the bread of sluggishnesse, that is to be a sluggard; So *Ephraim* is said to feed upon the wind, *Hof.* 12. that is to deceive himselfe, with vaine hopes, depending upon Idols: So he is said to follow the east winde; The east winde is the worst sort of any wind, for it brake their ships; so the Idoles are called the spiders cobwebbes, which are easily swept away, *Hof.* 8. 10. and *1 Pet.* 4. 3. they are called abominable Idoles: this Epithite is added to them, not for distinction sake, as though there were some Idols which were not abominable, but it is *Adiectivum perpetuum* (as the *Hebrewes* call it) Such is that phrase he descended into the low graves; This distinguishes not one grave from another, but onely signifies a deepe grave, see *Levit.* 11. the creeping thing which is uncleane, here the *adiectivum* is *adiectivum perpetuum*, and not a note of distinction, *Isa.* 37. 36. they are called dead corps, which makes not a distinction heere, but is *adiectivum perpetuum*: So Idols are called *abominatio stupenda*, *Dan.* 9. 27. and ἀβδύματα *abominationes*, *Mat.* 24. 15. so the wife that lies in thy bosome *Mic.* 7. 5. this Epithite is not a note of distinction.

These Idols are nothing, *1. Cor.* 8. 4. They are nothing, not negative, but privative; they can neither hurt those who abhorre them, nor helpe those who worship them: therefore *Psal.* 106. 28. they are called *Dii mortui*, dead gods, who could neither helpe their friends nor hurt their foes.

SECT.

S E C T. 5.

Of the progresse of Idolatrie.

E*piphanus* reckons up twentie heresies, which were before Christs comming in the flesh, which hee reduceth unto foure heads, Barbarisme, Schythisme, Hellenisme, and Samaritanisme.

First Barbarisme, which comes from *Bar*, and in the Syriack, signifieth *extra*, but being doubled makes *barbar*, as if yee would say, those who are altogether without the Church, and at this period of tyme there were but few gathered into the Church; Hee makes Barbarisme to have lasted from the creation of the world, to the dayes of *Noah* for ten generations: This first period of Idolatrie was before the flood, then they beganne to prophane the name of the Lord, *Gen. 6. 5.* but seeing this time is *tempus aduſum*, and few things are set downe by *Moses* of the progresse of the Church at this time, and the heathen historie begins long after this time, therefore we will rest here, and enquire no further of it.

Secondly, he makes Schythisme to have indured from *Noah* to the building of the tower of *Babell*.

Thirdly, he makes Hellenisme to have indured from *Abraham* to the carrying away of the ten tribes.

This *Grecian* by the *Syriack* is called an *Aramite*, *Col. 3. 11.* and so elsewhere an *Aramite* is put for a gentile, or an Idolater still in the *Syriack*; and the reason why they were so called is this; because the first Idolaters who are named in the scripture were *Syrians*, or *Aramites*, as *Terah* the father of *Abraham* was a *Syrian*, and *Balam* was a *Syrian*, *Deut. 23. 5.* and *Naaman* was a *Syrian*; all these were Idolaters.

Fourthly,

Lib. 1. panaria.
Epiphanius reduces,
the periods of Idolatry
into foure.

How long Barbarisme
indured.

Of Barbarisme and
Schythisme.
See *Col. 3. 2.* and *2. 11.*

How long Scythisme
indured.

How long Hellenisme
indured.
Why the Syriackes
put alwaies an Ara-
mite for an Idolater.

How long Samaritanisme indured.

The Church was first in a familie.

Secondly, disperfed through a nation.

Thirdly, scattered through the world.

When the Church was in a family.

The people of God were ruled three waies.

Fourthly, hee makes Samaritanisme to have indured from the captivity of the ten Tribes, unto the dayes of Christ.

The pure worship of God (so long as this Grecisme, or Aramites Idolatrous worshippe lasted) was in the family of *Abraham*, *Melchisedecke*, and a few others.

The Church hath beene divided, first as shee lived in a familie, and then shee is called an oeconomicall Church. Secondly, when she was disperfed through a nation, and then shee was called a nationall Church. And thirdly when shee was scattered through the world, and then shee was called the Catholike Church.

First, the Church was in a familie, as in *Abrahams* family, *Isaackes* familie, secondly in a nation, as when the Church was spread through *Iudea*: The Church when shee was in *Egypt* she was not a nationall Church, because the Church lived then but in a part of *Egypt*: So when she was in the wildeinesse, she was not a nationall Church, but when the Church came to *Canaan*, and expelled the *Cananites*, then she was a nationall Church.

The people of God were ruled three waies, by Patriarches, by Iudges, and by Kings: first wee will consider how Idolatrie increased or decreased under the Patriarkes; Secondly, under the Iudges, and Thirdly under the Kings.

When Idolatrie spreads it selfe over the face of the earth, then it pleased the Lord to have pittie upon *Abraham*, and *Sura*, who lived in *Chalden*, and worshipped the Moone, the Sunne, and the starres, to call them out of *Caldea* to *Churran*, and there hee taught them the true worship of God; They were first Idolaters as well as *Terah* was, & *Nahor*: Therefore *Iosua* saith *Iosua* 24.2. *Your fathers dwelt beyond the flood of old time, even Te-*

rah the father of *Abraham*, and of *Nahor*, and they served other Gods, *Amos* 2. 4. Their lies caused them to erre after the which their fathers have walked; that is, the Idols which their fathers worshipped: *Abraham* was an Idolater as well as *Terah* was, and as *Nahor*: therefore, *Rom.* 4. 5. when the Lord justified him, he found him *toe* *unrighteous*, an ungodly man; and *Rembam* testifies, that first he was a worshipper of the starres.

Lib. 1. Halach 4. cap. 1.

Abraham left not his Idolatric, when he was in Mesopotamia, when he dwelt in *Vr*, of the Chaldeans; but when he came to *Carran*; therefore the Lord brought him out of Mesopotamia, that he might leave that Idoll service; but as concerning *Terah*, and *Nahor*, they retained something of their old Idolatric, as *Rachel* did afterward, who although she was taught by her husband to renounce Idolatric, yet she stoll her fathers Idols; & so there was some of this leaven of Idolatry in *Jacobs* family, which he caused to be purged out, *Ge.* 15. 2. *Terah* and *Nahor* got some knowledge of the truth, and they acknowledged *Iehovah* to be the true God, but they retained with all their Idolls, and worshipped him in their Idolls: And *Abraham* when hee was to provide a wife for his sonne of the best that he could finde (abhorring the Canaanites altogether) hee made choise to send to his kinned of *Nahors* house, who (although hee was not free altogether of this Idolatry and superstition) yet he reckons him not as an infidell, and rather wills his sonne to marrie with him than with the vile Canaanites: It is said, *Gen.* 11. 31. that *Terah* the father of *Abraham* went out of *Vr* of the Chaldees, to goe unto the land of Canaan, and they came to Haran and dwelt there, and yet it is said, *Gen.* 12. 1. Now the Lord said to *Abraham*, Get thee out of thy countrey, and from thy kinned, into a land that I shall shew thee; but God commanded this before *Terah* went out of *Vr*, to Haran as it is

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cleare out of *Act. 7. 4.* The rule of the Hebrewes holds here, *Non esse prius & posterius in Scriptura*; So *Gen. 1. 27. Male and female created he them*, and *Gen. 2. 22. The rib which the Lord had taken from man made he a woman.*

He called *Abraham* and *Sarai* out of *Chaldea*, that *Idolatrous* cuntry; and commanded his people to flee out of *Babylon*, lest they should have beene partakers of her punishments, *Ier. 51. 6. Rev. 18. 4.*

Quest. For what sinnes should we leave a Church?

Two sorts of defects in a Church, defects in manners, and defects in doctrine.
We are not to leave a Church for corruption of manners.

Answ. There are two sorts of defects in a Church:

Errors of doctrine are,
1 *Præter fundamentum.*

2 *Circa fundamentum.*

3 *Contra fundamentum.*

The first is, defects in manners: The second in doctrine; for corruption of manners, a man should not separate himselfe from a Church, for then they might have left the Church of *Ephesus*, the Church of *Pergamus*, the Church of *Thyatira*, the Church of *Laodicea*; for the Lord laid something to the charge of all these Churches: But in this case men should separate themselves from their corruptions, and not defile their garments, but walke in white, *Rev. 3. 4.* As for errors in doctrine they are three-fold; first, those which are *præter fundamentum*; and a man ought not to leave a Church for these. Secondly, there are errors in doctrine, *circa fundamentum*, which weakens the foundation, although they overthrow it not; and for these, men should not leave a Church. Thirdly, there are errors, *contra fundamentum*, and raseth the foundation, for these a man should not leave a Church, if the Church be not wholly infected with them & totally. There were amongst the *Galatians* some who maintained the doctrine of Iustification by works, but because all maintained it not, therefore they were not to leave the Church for that error. So in the Church of *Corinth* there were who maintained, that there was no resurrection from the dead, but because this was not holden by all, therefore

fore the Church was not to be left for this. So there were in the Church of *Pergamus*, who held the doctrine of *Balaam*, yet all held it not; therefore the Church was not to be left for that: The whole head may be sicke, and the whole heart faint, *Esay* 1. 5. and yet may recover againe; as the Church of *Thyatira* was ready to die, yet the Lord exhorts her to repent, and to watch, *Rev.* 3. 3. and to strengthen the things which remaine, that are ready to die; but when once shee is dead, and no life to be found in her, then men are to separate themselves from her. Hence it was that the Priests and Levites in this case, left Israel and came to *Judah*, *2 Cor.* 11. 13. because shee was a dead Church, and not a decaying: Therefore the Lords soule hath no delight in those who separate themselves from the Church, and make a rent, finding but small blemish in her.

Quest. But was not this against nature for *Abraham* to leave his countrey and old parents.

Ans. This is onely against corrupt nature, which preferreth it selfe to God; but hee that loves father or mother better than God, is not worthy of him. The nearest conjunction of all is betwixt God and man; and therefore he should leave all for God. It is said of *Levi*, *Deut.* 33. 9. *That he said unto his father, and to his mother, I have not scene him, neither did hee acknowledge his brethren, nor knew his owne children, for they have observed thy word and kept thy covenant.* So the disciples, *Matth.* 4. 23. When Christ called them, left their fathers, and the ship, and followed Christ. When *Hanna* wept, because shee had no children, her husband comforted her, saying, *Am I not better to thee than ten sonnes*, *1 Sam.* 1. 8. A man should love his wife better, nor his father, or his mother, yea than tenne sonnes: what lovethen should we carrie to God, who should be dea-

Abraham left his father and countrey for Gods cause.

Primum vinculum est fortius secundo.

God can chuse out of any societie some to himselfe, except out of hell.

When God would teach his people thankfulness, he wills them to looke backe first to their naturall estate.

Secondly to their poore estate.

Jacob was called a Syrian, not that he was borne there, but because he dwelt there with *Laban*; So *Christ* is called a Nazarene, because he dwelt there.

And thirdly, to remember their Idolatry.

ter to us than tenne fathers, tenne wives, twentie sonnes, and all the world.

He called him from the Idolaters; there is no societie so bad; but the Lord can choöse out some from amongst them, except onely out of hell: As in *Nero's* court, hee had some, *Phil. 4. 22. Salute them of Cesars house*: And in *Creete*, although they were slow bellies, and wilde beasts there, yet the Lord planted a Church there; and in *Ahabs* house, he had *Obadiah*, who feared the Lord greatly, *1 King. 18. 3*. And amongst the Pharisees, the Lord had *Nicodemus*; and in superstitious *Athens*, he had *Dionisius*, *Arcopagita*, and *Damaris*, *Act. 17. 34*. By this we may see that the Lord reignes even amongst the midst of his enemies, *Psal. 110. 2*.

He called *Abraham* and *Sarai* out of *Chaldea*, when they were Idolaters, *Iosh. 24. 2*. The Lord when hee would teach his people thankfulness, bids them looke backe to their former estate; first, how hee multiplied them out of a drie stocke, *Esa. 51. 2. Looke unto Abraham your father, and to Sarai who bare you, and hee called him alone and blessed him, and encreased him*: Looke to the rocke whence ye are hewen, and to the hole of the pit whence yee are digged: So he willet them to looke backe to their poore estate, that they may be thankfull to pay their first frutes, *Deut. 26. 4 And the Priest shall take the basket out of thine hand, and set it downe before the altar of the Lord thy God; and thou shalt speake and say before the Lord thy God, I professe this day unto the Lord, a Syrian ready to perish was my father, Syrus perditionis, non Syrus perdens*, meaning *Jacob* that served in *Syria* under *Laban*; and then he brought him downe to *Egypt* and sojourned there with a few, and became there a mighty and a great people; for this the Lord would have him to be thankfull. And lastly, hee calls them backe to remember their Idolatry, how their fathers

thers were Idolaters, and served Idols beyond the flood, *Ios. 24. 2.* So the Apostle wills the *Corinthians* to looke backe to their former estate, how they were Idolaters, *1 Cor. 12. 2.* *Ye know that ye were Gentiles carried away unto dumbe Idols, even as ye were led.*

SECT. 6.

Of the increase and decrease of Idolatry in the family of Iacob.

THIS Idolatry tooke increase in the family of *Iacob*, when *Rachel* stole her fathers Idolls, *Gen. 31. 19.* and in his retinue was polluted with these strange gods, the Idolls that shee brought from her father *Labans* house; shee was not free of Idolatry, yet neither was her sister *Leah*, and her handmaid *Zilpah* free of that idolatry, *Gen. 30. 11.* *Bagadis* read two wayes; first, *bagad, venit turma, vel exercitus.* Secondly, it is reade, *conjunctim, bagad, i.e. fortuna vel fortunate:* and *Rabbi;* *Salomon* reades it, *Venit sidus bonum, seu planeta bonus;* and she acknowledged this her child, *fortune influentis donum*, a good gift from fortune, *Esa. 65. 11.* *gad*, they interpret *fortunam*; and the *Arabians* (as *Abenezra* witnesseth) call God, *Gad*, or *Mars*, & hence come this word God, and *Leah* called this her sonne *Gad*, or good fortune, because in *Labans* family they worshipped *Gad* or Fortune as a God,

Rachel brought these Idols from her father *Labans* house, which was a dangerous treasure for her to carrie about with her. *Saint Iohn* saith in his first Epistle, Chap. 5. vers. 21. *Little children keepe your selves from Idolls, they are soone insnared with them; and as children de-*

The increase.

Idols are a dangerous treasure to carrie about.

lights much to play with puppets, so Idolaters are much delighted with their Idols.

Q. But did she not wel in taking away her fathers Idols:

A. *Ans.* She was but a private woman and had no authority to doe this; for a good action when it is done by these who have not a calling to doe it, becomes sinne. *Theodoret* tels us how one *Abdas*, in a preposterous zeale threw downe ^{τρυπέον}, or the chappell, which the *Persians* kept their fire in, and which they worshipped as a God; and he being commanded to build it up againe, he altogether refused: whereupon *Iaxdigard* the Emperour being highly incensed, caused first to cast downe the Churches of the Christians, and search to be made for the Christians, whom he caused to be put to exquisite torments, which *Theodoret* describes most pathetically there, and shewes that it was a most foolish enterprise of *Abdas* to have cast downe this ^{τρυπέον}, and to give occasion this way to torment the poore Christians. Saint *Paul* when he saw the Idolatrous altar in *Athens*, *Act.* 17. he brake not downe the Altar, but reasoned against it out of the inscription that he read into it.

Again ye may marke here the vanity of these Idolaters, *Laban* cryed out that she had stollen his gods; if they were gods had they not power to save themselves; if *Baal* be God let him plead for himselfe, *Judge* 6. 21. *Zephan.* 1. 13. Their Gods shall become a booty. But Idolaters are wondrous foolish in this case, as *Amaziah* when he had killed the *Edomites*, and taken their gods, yet he brought the gods of the children of *Seir*, and set them up to be his gods, and bowed downe himselfe before them, and burnt incense unto them: These gods who could not defend themselves how could hee worship them? Although *Dagon* brake his necke upon the threshold of the doore, yet the *Philistines* would never

tread

Rachel being a private woman should not have taken away her fathers god.

Hist. tripart. lib. 10. cap. 30.

trede upon the threshold of the doore thereafter. *Zeph. 1. 9. I will punish all those that leape on the threshold* But what respect should they have carried to that Idoll who brake his necke there? the *Romans* when they overcame any people, they tooke their gods and put them in *new Idols*: But for them to have worshipped these gods whom they had taken captive, this was great madnesse.

The decrease of this Idolatry was, when *Iacob* tooke their strange gods, and their earings, and hid them under an Oake which was by *Sechem Gen. 35. 4.*

Iacob was a good father of a familie, he purged his house from all Idolatry: so should Christian magistrates purge the Church from Idolatry.

When *Ezekiah* had removed the high places, *Rabsakeh* cryed out against him, and said that hee removed the Lords high places, and the Lords altars *Esay 36. 7.* and because he said to *Judah* and *Ierusalem*, ye shall worship before this Altar, *Rabsakeh* seemes here to plead for the Lord, as though the high places and the Idolatrous altars were instituted by the Lord, and not the altar of *Ierusalem*, and he blames *Ezekiah* for removing these, and he shewes *v. 10.* that he had a commandement from the Lord to come up and destroy this Land, because the high places were removed: So *Papists* plead against Christian magistrates, who have removed Idols out of the Church, crying that they have taken away the Lords holy images, and defaced his worship, and threaten judgements to come upon them, for defacing those high places of theirs.

The next increase of Idolatry was, when the Church was in *Egypt*, for then the *Israelites* did secretly commit Idolatry, *Ezek. 23. 3. And they committed whoredome in the land of Egypt; they committed whoredoms, and had the teates of their virginity bruised.*

The decrease

The second increase of Idolatry.

Because

Because they polluted themselves in Egypt, and lost their virginitie there: therefore the Lord was wroth with Idolatrous Egypt, and lifted up his hand to bring his people from amongst them, and to execute Iudgement both upon their gods, and upon their first borne, *Num. 33. 4.*

The Lord reckons this as one of his greatest favours to his people, that he brought them out of Egypt.

The Lord reckoned it as one of his greatest favours shovne to his Church that he delivered them out of Egypt, tenne times he reckoned up this great benefit, first in giving of the Law, *Exod. 20. 2.* secondly when he instituted the sacrifices, *Levit. 22. 33.* thirdly, when he makes the promise of blessings to them, *Levit. 26. 13.* fourthly in reckoning up of his great workes, which he had done for them: fifthly he rockons this for the great signe of his love, *Deut. 7. 8.* sixthly, when he dissuades them from ingratitude, *Deut. 8. 14.* seventhly, when he instituted the Paschall lambe, *Deut. 16. 6.* eighthly, when the Angell reprovved the people, *Iudg. 2. 1.* ninthly, in hope of the victory against the *Midianites*, *Iudg. 6. 10.* tenthly, when they were about to set up a King, *1 Sam. 10. 18.*

But see how forgetfull they were of this great benefit, and how they longed to goe backe againe to Egypt, *Exod. 14. 11. Exod. 16. 3. Exod. 17. 3. Num. 11. 3. and 14. 4. and 20. 3.*

The Lord commanded them expressly that they should never goe backe againe to Egypt, *Exod. 14. 13. Deut. 28. 68. Deut. 17. 16.*

Quest. Was it not lawfull for the people to goe into Egypt againe?

Ans. Some of the Iewes (as *Rabbi Bechai*) affirme that it was not lawfull for them to goe into Eyp againe: *Ye shall not henceforth returne any more that way to Egypt againe, Deut. 17. 16.* that is (saith he) ye shall not goe the same way againe which ye came out of

In what sense it was forbidden to the people to goe backe againe to Egypt.

of Egypt, but ye may goe out of other Countries to Egypt; but this interpretation is foolish, secondly *Maymonides* saith, that it was lawfull for them to dwell in Egypt, and to trade there, when they subdued the Egyptians, thirdly, others say that it was *praeceptum honorarium*, which indured but for a while, but the prohibition seemes to forbid the whole body of the people to goe backe againe to Egypt, *Num. 14. 4.* And they said one to another, let us make a Captaine, and let us returne to Egypt, this way they might not returne to Egypt. *Deut. 17. 16.* The King shall not multiply horses unto himself, nor cause the people returne to Egypt, the King might not by his Princely authority send many of the people to Egypt, nor give occasion to the people of much trading there with the Egyptians; for this continuall intercourse with the Egyptians had beene all one as if they should have gone backe to Egypt againe to dwell.

But for private men to dwell there it was not simply unlawfull, *Nriah* the Prophet fled to Egypt. *Ier. 26. 21.* and *Jeremiah* himselfe was carried to Egypt, *Ier. 43. 6.* and there were many famous schooles and Synagogues of the Iewes in Egypt, which the wise men of God would not have suffered, if it had beene simply unlawfull to dwell there: they might dwell there if they were not partakers of the unfruitfull workes of the darkenesse of the Egyptians. *Levit. 18. 3.* after the doings of the Land of Egypt ye shall not doe.

The next increase of Idolatry in the wilderness was when they set up a golden calf to worship there, because they saw the oxen worshipped in Egypt, *Ezek. 23. 19.* Yet she multiplied her whoredomes in calling to remembrance the dayes of her youth, wherein she played the harlot in the Land of Egypt.

Many were the plagues which they got out of Egypt, first they brought out of Egypt the filthy leprosie or

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scab,

The next increase of Idolatry in the Wilderness.

The Idolatry of Egypt was a baser sort of Idolatry, then the Idolatry of the Assirians,

scab, which lasted so long amongst them in the land of *Canaan*. Secondly, they forgot their circumcision for fourty yeares in the wilderness; and this they learned from the *Egyptians* who circumcised not: Therefore when they came to *Gilgall*, and were circumcised; the Lord said, *Ios. 3. 9.* this day have I rolled away the reproach of the *Egyptians* from you. Thirdly the blasphemer who cursed the Lord, *Levit. 24.* his mother was an *Egyptian*; Fourthly, the greatest part of that *Miscellanea turba* (of whom they learned to speake with open mouth against the Lord) came out of *Egypt*, *Exod. 12. 38.* Fifthly, they gate the patterne of this golden calfe out of *Egypt*, and the second time *Ieroboam* brought the patterne of the golden calves, which he set up out of *Egypt*, and *Sheshak* King of *Egypt* was the first who robbed the temple of God, *1 King. 14. 26.*

The Lord objects to his people, *Ier. 2. 18.* what hast thou to doe in the way of *Egypt* to drinke the waters of *Sihor*? *Sihor* was a river in *Egypt*, and to drinke the water of *Sihor*, was to commit whoredome, and spirituall Adulterie: So *Salomon* calles bodily Adultery water, *Stolen waters are sweete, Prov. 9. 7.* and they say *Abstine ab aqua aliena*: This water was called *Sihor*, which signifieth blackenesse; when they dranke this water they committed a baser sort of Idolatrie, then when they dranke the water of the river *Euphrates*: for when they followed the Idolatrie of the *Egyptians*, they worshipped oxen, but when they dranke of the river *Euphrates* and followed their Idolatrie, they worshipped the Sunne, the Moone, and the starres: The *Egyptians* were the basest Idolaters, and *Sihor* was the blackest water; Therefore the Lord abhors *Egypt* and calles it the land of *Cham*, *Psal. 105.* *Cham* was accursed, so was the land of *Egypt*.

Now let us consider who made this Idoll; secondly whereof

The Idolatrie of *Egypt* was a baser sort of Idolatrie then the Idolatrie of the *Assirians*.

whereof they made it. And thirdly, how great a sinne this was in setting up this Idoll to worship it.

First, it was *Aaron* who made the calfe: It was neither ignorance nor compulsion that moved him to make this calfe, but feare onely, *Mētus gravis* (say they) *potest cadere in virtutem constantem*, a great feare may overcome a courageous man; But *Aaron* heere was overtaken with a small feare; *Aaron* saw not the people stoning him, therefore his feare arose onely upon his owne apprehension.

Aaron was the man who committed this sinne; the high Priests lippes should preserve knowledge, *Mal. 2. 7.* he had knowledge enough to resist the sinne; the servant that knowes his masters will and doth it not, is worthie of many stripes, *Mat. 12.* When a Prince doth against Iustice who should maintaine Iustice, there is a speciall repugnancie betwixt his act and his calling: So when *Aaron* to whom was concredit the puritie of Gods worship, committed Idolatrie, then there was a speciall repugnancie betwixt him and his profession: how scandalous then was *Aaron*s fall to the whole people, *In exemplum culpa vehementer extenditur, quando pro reverentia peccator honoratur*, The fault is much aggravated by the example, when the sinner is much respected and honored.

Againe, consider the greatnesse of *Aaron*s sinne by the greatnesse of the sacrifice of the High Priest, *Moses*, *Lev. 4.* distinguishes sinnes according to the difference of persons, if a common man sinned, hee was to bring for one oblation a Kid of the goates, a female without blemish, *ver. 28.* but if a Prince of the people sinned he shall bring a Kid of the goates; a male without blemish, *ver. 23.* and if the whole congregation sinned, then they shall bring a young bullocke for their sinne, *ver. 14.* and if the Priest who was annoynted sinne, (that

Aaron made the golden calfe.

Aaron sinned not of ignorance.

The greatnesse of *Aaron*s sinne may be taken up by the greatnesse of the sacrifice of the high Priest which was to expiate the sin.

is the high Priest, for none was annoynted after the first institution as the high Priest was but he alone, hee was to bring a young bullocke; here the sacrifice of the Priest, was as great as the sacrifice of the whole people. If the eye be evill, the whole body is full of darkenesse, *Matth. 6. 23.* and such Priests such people.

By *Aaron's* committing this sinne wee are taught the infirmities of the Leviticall Priesthood.

Aaron made the calfe, hence wee may learne, what infirmities was in the legall ceremonies, that they could bring nothing to perfection, *Heb. 9. 9.* And this we may see in the ingresse, progresse, and ending of the Priesthood: *Aaron* when the Priesthood was first instituted hee committed Idolatrie, and *Vrius* in the progresse of the Priesthood hee commits Idolatrie; And *Gajaphas* about the ending of the priesthood, hee condemnes the Lord Iesus: therefore Iesus Christ is our onely High Priest that must expiate our sinnes.

Idolaters are very prodigall in bestowing things of great cost upon the Idols.

Secondly, consider whereof this Idoll was made, the people brought their Jewells and earings to *Aaron*, *Exod. 32. 3.* and of these the Idoll was made. Idolaters are very profuse in the bestowing upon their Idoles all sort of cost, *Ier. 10. 9.* they brought the most pretious gold from *Vphaz* or *Ophir* to make their images of, so from *Tarshis* they brought their most excellent silver, they spared noe cost. *Nabuchadnezzar* set up an Imag of gold, *Da. 3. 1.* whose hight was threescore cubits, and the breadth thereof sixe cubits; And that is it which the Lord layes to the charge of the whorish Church *Israel*, *Ezech. 16. 34.* other whoores take gifts, but thou givest gifts.

The three ages of the Church of the Jewes, the golden age, the silver age, and the yron age.

In the Church of *Israel* there were three ages, the golden age, the silver age, and the iron age.

The golden age they make to be that time when *David* gathered all materialles for the building of the temple; and when *Salomon* built it. The silver age they hold begunne in *Iohash* his tyme, *2 King. 12.* when he repaired

repaired the temple, howbeit there was not made for the house of the Lord boules of silver, Snuffers, Bassens, Trumpets, or vessels of gold, or vessels of silver, that was brought into the house of the Lord; this was but a silver age in respect of the former golden age; and now they had but shieldes of brasse in the temple, whereas in the first age they had shields of gold, *1 King. 14. 27.* The third age was the yron age, when they stole out of the house of God the sieling & sieled their own houses with it, *1er. 22. 14.* so when they dwelt in houses of Cedar, but the Lords house lay wast, *Hagg. 1. 4.* and when they robbed him of his tithes, *Mal. 3. 8.* wee live now under this yron age; If any man bestow any cost now for the maintenance of the worship of God misers cry out with *Judas Marke 14. 4.* what needes this wast, and they thinke it like bread cast upon the waters, *Eccles. 11. 1.* But the Lord meetes with those who robs his Church, for when they have sowne much they find but little encrease, because they defraud him. *Rabbi Alsack* writing upon *Malachi*, telles us of a certaine man who had a peece of ground which brought forth yearly a thousand measures of graine, and when the time of paying his tythe to the Priests came, he payed but nintie bushels where he ought to have payed a hundred. The next yeare his increase was not so great, wherefore hee withdrew so much from the Priests: at last his increase came but to an hundreth, which was the first tenth that he was bound to pay the Priests: an old man by chance meeting with him, said unto him, that he was glad of the late dignity that was befallen to his house, how that God had gotten the increase, and he became the Priest of his familie to get the tenths; at which words he was ashamed and repented him of his former sacriledge.

The greatnesse of this sinne of Idolatry which they committed heere may be considered by the worthines

Idolatry is a great sin,
because it is committed
immediately against
God.

of the person against whom it is committed, for as in bodily diseases, those are most hurtfull that doe annoy the originall of our life most, as the heart; so in finnes, those are the greatest which are committed against God the fountaine of life.

There are some carnall
finnes, and some spirituall
finnes.

Where there is a greater
motive to sinne, the
sinne is the lesse.

Againe we may know the greatnesse of this sinne by the nature of the sinne it selfe: There are some finnes that are carnall finnes; and some spirituall, *Ephes. 6. 12.* and these are greater then carnall finnes; Idolatrie is a spirituall sinne, and adulterie is a carnall sinne; The spirit being delighted with Idolatrie is a greater sinne, then when the flesh is delighted with Adultery, and there is a greater aversion from God in Idolatry, then the conversion and adhering to sinne in Adulterie. Againe, where there is a greater motive to sinne, the sin is the lesse. But these carnall finnes hath Concupiscence which drawes them away, and moves them to sinne; but in spirituall wickednesse there is no such concupiscence to draw men to sinne, their sinne resembles the sin of the devill more, who is not led with lust or concupiscence to sin: He that killeth a man in passion, he sinnes not so fearefull, as hee who killeth him in cold blood: therefore those finnes must bee the greatest which men are not led to by Concupiscence.

Notwithstanding *Aaron* committed Idolatrie in setting up this calfe, yet the Lord spared him, & alwaies shewed great tokens of his mercy to the tribe of *Levi*; as to *Aaron*, *Deut. 9. 29.* to the posterity of *Corah*, *Numb. 26. 11.* and to *Abiathar*, *1. King. 2. 26.* and so *Iosias*, when the Priests had committed Idolatrie in sacrificing in the high places, hee did not kill them, as hee did the Idolatrous Priests, who were not called by the Lord, *1. King. 23. 10.* but onely commanded that they should eate of the unleavened bread amongst their brethren, *2. King. 23. 9.* which was injoyned to those that had any blemish

mish in their bodie, and they were forbidden to eate the bread of their God, *Leuit. 21. 17.*

They worshipped the calfe. The ox was a signe of plenty, where the ox is wanting the cribbe is emptie, but much increafe is by the strength of the ox, *Prov. 4. 4.* *Ioseph* who provided corne in the time of famine is called Gods ox, *Deut. 33. 17.* His glorie is like the firstling of a bullocke, because he provided for the Egyptians, and for his fathers family in the time of famine; therefore it is said, that the Egyptians placed the similitude of an ox hard by *Iosephs* buriall place.

It may be asked whether this Idol which was set up, was made in the forme of a calfe or an ox? And the reason of the doubt is, because sometimes this Idol is called an ox, *Pf. 106. 20.* And they changed their glorie into the similitude of an ox that eateth grasse; And sometimes it is called a calfe, *vers. 14.* they made a calfe in Horeb.

Ans. This word *gnezel vitulus* with the Hebrewes signifies, either *vitulum subrumum*, that is, a sucking calfe, or it signifies *vitulam tertiam*, *Ier. 48. 34.* when it is three yeares old, and then it is called indifferently, *Schor*, or *gnezel bas*, or *vitulus*; but when it is seven yeare old, then it is onely called *Schor*, and not *gnezel*, that is an ox, and not a calfe, *Iudg. 6. 4. 6.*

Again, it may be asked whether it was a cow, calfe or an ox calfe, which they worshipped. The reason of the doubt is because, *Hos. 10. 5.* he calls them *gnezelah* in the feminine gender, which they worshipped in Dan and Bethel, and they were made after the forme of this calfe which they worshipped in the wilderness.

Ans. *David*, *Psal. 106. 20.* calls this calfe *Schor*, an ox calfe which they worshipped, and the 70. converts it, *רש מן חור*, which signifies an ox calfe, and they plowed with oxen and not with kine. And whereas

Lib. 1. Sacre scripture chap. 15. which booke is holden to be Augustine.

Whether the Idol which they worshipped was a calfe or an ox.

עגל

חור

Hos.

לְעֹזֶר

Hos. 10. 5. puts them in the feminine gender, calling them *gnegloth*, this was spoken *per Ligragnon, per contemptum* (as the Jewes speak) that is in contempt. So *Tob. 1. 5.* this calfe is put in the feminine gender, *sacrificantes, in sacrificiis*, sacrificing to the Cow; it should not be reade *in sacrificiis, seu potestati*, for what power is in an Idoll. In contempt this calfe is called a cow calfe, and not an oxe; So *Rom. 9. 5.* *I have reserved to me, 7000. men who have not bowed their knee to Baal, in Baal*, in the feminine gender; and he understands, *sacrificantes in Baal*, noting the infirmities of the sexe. So *Virgil* in his 9. booke, when hee exprobrates to the Trojans their cowardlinesse, he calls them not *Phryges*, but *Phrygias*. So *Homer* calls them not *Axaius* but *Axaidas*, to signifie how farre degenerate and effeminate they were.

Thirdly, it may be asked whether they worshipped the head of the calfe here, or the whole calfe, and the reason of the doubt is, because *S. Cyprian* in his book, *De bona conscientia sub finem*: *S. Ambrose Epist. 6. Lactantius, lib. 4. 10. S. Augustine in Psal. 73.* hold that it was not an oxe, but *caput bubuli* which they worshipped: But this seemes not to be probable, seeing the Scripture every where calles it a calfe; and hee resemblen him to an oxe eating grasse, *Psal. 106. 20.* The head of an oxe alone cannot eate grasse; and they resembled an oxe as neare as they could.

This oxe which they worshipped in Egypt, was marked with strange spots; *Boi (inquis) in Egypto numina vice colitur, Apin vocant, insignes ei in dextro latere candicans macula, similis cornibus Luna crescere incipientis, nodus sub lingua quem cantharum appellant*; There is an oxe in Egypt which is worshipped as a God, and they call him *Apis*, he hath upon his right side a white spot, which is like the hornes of the Moone when shee beginneth to grow, and he hath under his tongue a knot which they call

Whether it was the
head of a calfe which
they worshipped or
not?

call *Gantharus*; And S. *Augustine* holdes that the devill (whereby this Idolatry might be continued in Egypt) used this slight, *Phantasm talis sauri vacca concipiens ostendere, ut libido ejus attraheret quod in ejus fatu jam corporaliter appareret*, that is, he presented before the Cow, when she was ingendering, and in her heat, a Bull marked after the same manner that the ox of Egypt was; which marks the Cow apprehending in her phantasie, transmitted to the calfe, and by that meanes the calfe was marked after the same manner that the ox was; and so the divill by his slight and cunning, continued this Idolatry in Egypt. But marke the foolishnesse of these Idolaters; this ox which they worshipped, when hee grew old, they used to drowne him in some lake or poole, and then they lamented for his death in mourning apparel, knocking upon their breasts, and renting their cloathes; but when they had found another marked after the same manner, then they rejoiced exceedingly; this was great madnesse. One jested at the gods of Egypt, when he saw them lament for their gods, *Si dii sunt cur plangitis, si mortui cur adoratis*, if they be gods, what neede you to lament, if they be dead, why doe you worship them.

This Idolatrous worship decreased; when *Moses* caused the calfe to be beaten to powder, and given to the people to drinke, *Exod. 32. 26.* thus hee would let them see when this Idoll was turned to excrements; It was but a god of dung, *Lev. 26. 30. Dent. 29. 17.* and because these Idolls were but gods of dung, therefore the Lord commanded that *Baals* house should be turned into a privie, *2 King. 10. 27.* and so when the Levites consecrated their hands to kill their neighbours and brethren, *Exod. 32. 29.* that were Idolaters, their hands were consecrated with the blood of their brethren; as that day when they were ordained priestes, and the

Cccccccc blood

By what slight the devill continued this Idolatry in Egypt to worship the calfe.

August. de civit. dei. lib. 18. cap. 5.

Præc. rui de divinatione. pag. 223.

The decrease of this Idolatry.

The second increase
of Idolatrie in the
wildernesse.

How are the Israelites
charged by *Amos*, and
by *Stephen* to have
worshipped the host
of heaven in the wil-
dernesse, when there is
no mention made of
this by *Moses*.

blood of the sacrifice was sprinkled upon the thumbe of their right hand, *Exod. 29. 20.* and this was as acceptable a consecration to the Lord, as that day when they were consecrated priests unto him.

The second increase of Idolatrie in the wildernes was, when God turned and gave them up to worship the host of heaven, as it is written in the booke of the Prophets; *O ye house of Israel, have ye offered unto me slayne beasts, and sacrifices, by the space of sortie yeares in the wildernesse; yea yee tooke up the tabernacle of Moloch, and the starre of your god Rempham, figures which yee made to worship them.*

Here first wee are to enquire how the Israelites are charged by the Prophet *Amos*, *Chap. 5. vers. 25.* and by *Stephen*, *Acts 7.* that they worshipped the host of heaven in the wildernesse; when as the Lord never charged them with this sort of Idolatry in the bookes of *Moses*. Secondly, how they are said never to have sacrificed all the time that they were in the wildernesse, when as they sacrificed to the Lord in the wildernesse: *Exo. 24. 5.* and *Levis. 8. 21.* and *9. 2.* Thirdly, what these Idolls were which they worshipped and sacrificed to in the wildernesse?

As to the first, How can they be said by the Prophet, and by *Stephen*, to offer to the host of heaven, seeing the Lord blames them not for that; and we read nothing in the historie of *Moses* of it?

An. Rabbi Salomon reads it in the future tense, *portabitis*, yeshall beare, as though the Lord were threatening a judgement against them for the time to come, but this is neither the meaning of the Prophet, nor of *S. Stephen* for they charged the Israelites with that Idolatry which they committed while they were in the wildernes. *Beza* upon the *7. Act.* holds that the Israelites committed not this Idolatrie while they were in the wildernesse; but the

the Prophet blames them that they worshipped God, but hypocritically, and not sincerely in the wilderness; and so *David* blames them, *Psal.* 95. and *Psal.* 106. and therefore the Lord gave them up afterward to this open Idolatry, to worship the host of heaven: But the Prophet *Amos* expressly saith, *Amos* 5. 25. that they worshipped the host of heaven in *Beelphegor*, which signifies a particular wilderness; the wilderness of *Arabian*, where they wandered forty years.

Object. But if it be said that there is no mention of this Idolatry in the history of *Exodus*, neither are they charged with it as with other Idolatry?

Answer, that the Scripture sometimes sets downe in one place, that which is omitted in another. Example, it is set downe in *Exodus* how the Magicians were called who resisted *Moses*, and yet the Apostle calls them *Jannes* and *Jambres*, *2 Tim.* 3. 8. So the strife which was betwixt the devill and *Michael* about the body of *Moses*, the Apostle *Iude* sets it downe, *ver.* 9. So it is set not downe in the history of *Genesis*, that *Ioseph* when he was in prison, his feet were put into the stocks, and Iron entred into his soule, and yet *David* sets it downe, *Psal.* 105. 18. So the *Israelites* worshipping of the Hoste of heaven in the wilderness, although it be not mentioned by *Moses*; yet it is set downe by *Amos*, and by Saint *Stephen* *Act.* 7. and many things are omitted in some places of Scriptures, which are clearly set downe in other places, which being conferred together makes up the full sense of the Scripture.

The second thing to be required here is, how it can be said that they sacrificed not 40 years in the wilderness, seeing they sacrificed at mount *Sinai*, *Exod.* 24. 4 & 5. and *Levit.* 8. 1 and 9. 2.

Answer. The scripture when it speaks of numbers, sometimes expresseth the full number (after the manner

The Scripture sets downe in some places that which is omitted in others, and that makes up the full sense of the Scriptures.

In what sense the *Israelites* are said not to have sacrificed to the Lord all the time they were in the wilderness.

Bederech kezera.

of men) although there be more or lesse then is set down, as *Iudg.* 16. 27. they were about 3000 on the rooſe of the Temple, So *Iohn* 6. 10. there ſate downe about 5000 upon the graſſe, and *Aſt.* 1. 15. there was about 120 that is few, more or lesse. Secondly, although there be ſome wanting in the number, yet the Scripture expreſſeth the full number; and this is called *rotundatio numeri*, as *Gen.* 35. 26. theſe are the 12 children that were borne to *Jacob* in *Padan Aram*, that is almoſt 12 children, for *Benjamin* was not borne there, but in the way as they returned from *Syria*. So *Gen.* 42. 13. we are the 12 ſonnes of *Jacob*, that is, almoſt 12 ſonnes, for they thought *Joſeph* had bin dead then. So *Iudg.* 9. 5. *Abimeleſh* killed, the 70 brethren; they were not all killed, for *Joſhan* eſcaped. So *Numb.* 14. 34. ye ſhall carrie your iniquities 40 yeares in the wilderneſſe, that is, almoſt 40 yeares; for this judgement was pronounced againſt them the ſecond yeare that they came out of *Egypt*: and *1 Cor.* 15. 5. Chriſt appeared to the 12, that is, almoſt to 12 for *Iudas* was hanged then. So *2 Sam.* 5. 5. *David* raigned over *Judah* 7 yeares and fixe monethes, and in *Ieruſalem* 33 yeares, he raigned but 32 yeares and 6 months yet to make the number round, it is ſaid that hee did raigne 33 yeares. Thirdly the Scripture ſometimes ſets downe the greater number and leaves out the leſſer *ob rotundationem numeri* as *Iudg.* 20. 46. all thoſe that fel that day of *Benjamin* were 25 thouſand, the whole number that fell were 25 thouſand, and one hundred, but when the Scripture ſums them up, it ſets downe the greater number and leaves out the hundreth: ſo *2 Sam.* 5. 4. *David* raigned 40 yeares; he raigned 40 yeares and fixe moneths, but to make the number round, the 6 moneths are left out. Fourthly when the thing numbred comes farre ſhort of the number, then the Scripture draweth it not that *ad rotundationem numeri*, but acknowledgeth it

it in effect to be nothing, because it hath bin so seldome done: as ye sacrificed not unto me 40 yeares in the wildernes, because they sacrificed so seldome unto him in the wildernes, therefore the Scripture saith, ye sacrificed not to me in the wildernes. Some reckons this time that they sacrificed not in the wildernes, to be from the time that the spies returned from the searching of the Land of *Canaan*: and all that time they sacrificed not: as *Theodore* and *Ribira* upon *Amos* affirme:

The third thing to bee inquired here is this: what these Idols were which they worshipped in the wildernes *Amos* 5. 26. But ye have borne the Tabernacle of your Moloch and Chium your images, the starre of your god which you made to your selves, ver. 27. Therefore I will cause you to goe into captivity beyond Damascus saith the Lord. But *Acts* 7. 42. Yea ye tooke up the Tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them, and I will carry you beyond Babylon.

First it is to be considered, that the Lord gave them up to worship the Hoste of heaven. Secondly, what they worshipped. Thirdly, the punishment; they shall be carried beyond Babylon for their Idolatry.

First the Lord gave them up to worship the Hoste of heaven, that is, as they turned to the Idolatry of Egypt so the Lord turned to give them up to serve the Hoste of heaven.

Ye have borne the Tabernacle of your Moloch; or Regis vestri, of your King. The Israelites at this time had no earthly King, but by King here is meant the sunne which those in the East called *Bagnal* and in the Syriack *Begnel* and *Beel Bel* their Lord, and their *Molech* King or *Molech*, and *Amos* saith *Regis vestri*. *Luke* reades it *Moloch* and *Succoth* he turnes it *Tabernaculum*, because they carried their Gods about with them in a tent or Tabernacle. *Succoth* is *Tabernaculum*,

Their Idolatry.

Seton de dijs Syrii.

and *Succoth* was the proper name of the Idoll, these he calls *imagines vestras*, figures which ye made to worship them, because they carried about with them in a Tabernacle their *Succoth* or *Moloch* the image of the heaven in the which the Sunne or *Moloch* (that great King over all the starres, and having dominion over all sublunary things) was placed in his Tabernacle. The Lord hath set a Tabernacle for the sunne in the heavens *Psal. 19. 4.* So they carried *Moloch* the sunne in a Tabernacle.

For *Chiun* Saint Luke reads it the starre of your god *Remphan*, all grant *Remphan* to be put for *Chiun* or *Cherubian*, but what this *Remphan* was here is the doubt; *Lodovicus de deo* shewes us learnedly out of *Affr* the 7 that this *Cheven* was *Saturnus*, where hee reckons up the names of the planets *ex lexicis Arabico*, this *Saturnus* was *Moloch* also, therefore they sacrificed men both to *Saturne* and to *Moloch*, and therefore *Moloch* and *Chiun* *Saturnus* are fitly joyned together by *Amos*. And next he shewes why *Saturnus* is called *Chiun*, from *Cum stabili* *lire*, *disponere*, and *Keina* *qua* *a Syria*, *natura dicitur qua vivificat omnia* which is called by the Syrians, nature it selfe that quickneth all things. Then he addes *Remphan* or *Rephan*, which in the Egyptian tongue signifieth that which we call *Saturne*, and this (he saith) *Claudius Salustius* did first cleare unto him that in the Egyptian tongue *Peg* signifieth *Saturne*, and for prooffe of this he brought forth the Egyptianke Alphabet sent from Rome to him, where the Planets are set downe after this manner, the first is *mon Solis*, *Luna*, *Mercurius*, *Saturnus*, *Mars*, *Jupiter*, &c. sic de ceteris. The seventy when they Translated the Bible into Greeke, they made choise of a knowne word to the Egyptians, *Rephan* in place of *Chiun*, a word which was not knowne to them, he addes the starre of your god, *stella Saturni*, id est, *Saturnus* as *Fluvius Euphratis*, id est, *Euphrates*.

Stephan.

Stephen adds figures which they made to themselves, the Lord made them not, but they made them to themselves.

God was onely the God of *Jacob*, and he chooseth *Israel* onely for his inheritance, but so soone as they choosed gods to themselves, and set up the golden Calfe to worship it, *Exod. 32. 5.* He will be their God no more. Then he said to *Moses*, thy people have corrupted themselves, they are no more my people, neither will I be their God any more.

Their punishment followeth, *Amos 5. 27.* Therefore I will punish you to goe into captivity beyond *Damascus*, and *Stephen* adds beyond *Babylon*, for here he is speaking of the tenne Tribes, which were carried captive by *Salmazar* beyond *Babylon* into *Media*, and the reason which mooved *Amos* to say beyond *Damascus*, was because *Hafael* the King of *Damascus* had plagued *Israel*, or the tenne tribes fearefully, many of them hee killed, many of them he carried captives away to *Syria*, and yet the stiffe-necked people were never a whit the better, and therefore he threatens that shortly after they shall be carried a great way beyond *Damascus*, even to *Babylon* when they were transported to *Media* and *Armenia*; and so *Saint Stephen* expressed that clearly which the Prophet aimed at.

The third increase of Idolatry in the wildernesse was, when *Balaam* perswaded *Balack* to take the daughters of the *Madianites*, and set them before the *Israelites*: first they committed whoredome with them; And then they committed a trespassse against the Lord in the matter of *Peor*, *Num. 31. 16. 2 Pet. 2. 15.* He cast a stumbling block before the children of *Israel* to eat and to sacrifice, *Rev. 2. 14. Psal. 106. 28.*

The *Israelites* beholding the *Madianitish* women with their adulterous eyes, they committed fornication with the m

The third increase of Idolatry in the wildernesse.

them: The eyes have beene well resembled to the moone; and the heart to the sunne: and as in an eclipse when the moone is interposed betwixt our sight and the sunne; then there is an eclipse in the sunne: So when the Adulterous eye is interposed betwixt the heart and us, that makes the eclipse of the heart.

Secondly, they stumbled in eating these things which were sacrificed to *Baal Peor*.

It is an easie thing for men to fall from spirituall adultery to corporall. *et contra.*

Heere we may learne how easie a thing it is for men to fall from bodily whoredome to spirituall, and what great affinity is betwixt these two, the breaking of the seventh Commandement by bodily adultery, and the second, by spirituall adultery. When a man commits sin (saith Saint Gregory) he breakes all the commands, *Iam. 2. 10.* But there is some more affinity betwixt the breach of some commands then of others: And he illustrates the matter by this comparison; As he who playes upon a Lute; when he touches one of the strings, all the rest tremble, but that string onely which is upon the same note gives the sound with the string which is touched: So every sinne touches as it were all the commandements, and makes them to tremble, but these who stand upon the same concord, sinne toucheth them most, and men fall easily from Idolatry to whoredome, and from whoredome to Idolatry, *Romans 1. 24.* because Idolaters changed the glory of God into corruptible things; Therefore the Lord gave them up to uncleannesse, and to the lusts of their owne heart, and to defile their bodies: here bodily whoredome is the punishment of Idolatry, which is spiritual whoredome. Great is the affinity betwixt these two sorts of whoredomes; and therefore it is, that Antichrists seate, *Rev. 11. 8.* is called spirituall Sodome: and because of the resemblance betwixt these two sins *Ezechiel* compared Idolaters of Israel, *Ezech. 23. 2. 3. 5.*

to

to a woman inflamed with love to a godly young man, on whom she had cast her eyes, and fixed her affections upon, and forgetting all modesty sendeth messengers for him. *ver. 16.* and bringeth him unto her, *ver. 17.* into the bed of Love, *ver. 18.* And abstinence from Idolatry is called virginity, *Rev. 14. 4. and not defiling themselves with women.*

The Lord by the Prophet *Micah* willes the people to remember, *Mic. 6. 5.* what *Balack* the king of *Moab* consulted against them, and what *Balaam* the sonne of *Beer* answered him from *Shittim* to *Gilgal*, that they might know the righteousness of the Lord: The meaning of the place is; that *Balaam* endeavoured by all meanes (when the people of God were travelling through the wildernesse) to corrupt them; therefore he strove first to corrupt them, and he prevailed with them at *Shittim*; when they committed whoredome with the daughters of *Moab*, *Num. 25. 1.* and there the Lord plagued them for their offence, & then they repented & wept bitterly for their offence at *Abel Shittim* (*Abell* is called mourning) & then they came to *Gilgal* where the Lord renewed the covenant with them, & last to *Canaan*.

This pilgrimage of theirs through the wildernesse is a lively type of a poore Christians pilgrimage through the world, first hee is baptized; then hee is at the red sea with the *Israelites*, *1 Cor. 10.* They were baptized in the red sea; then through the tentations of the devill hee fallles; and is whipt, and chastised for his offences; then hee is in *Shittim* with the *Israelites*. Thirdly hee laments and weepes for his offences, and then hee is in *Abell Shittim* a place of mourning with the *Israelites*. Fourthly; hee renues the covenant with God; and then hee is in *Gilgal* with the *Israelites*; and at the last hee is brought to heaven, and then hee is in *Canaan* with the *Israelites*.

The *Israelites* pilgrimage through the wildernesse, fitly resembles the estate of a Christian mans life here.

D d d d d d d d

When

The decrease.

When the Lord commanded the *Israelites* to revenge themselves on the *Medianites*, *Numb. 31. 2. 3.* and they slew all the males and the Kings of *Median*, and *Balam*, also the sonne of *Peor* slew they with the sword *vers. 8.* and they killed all the males amongst the litle ones, and all the women that had knowne a man; and thus the Idolatrie of worshiping of *Baal Peor* decreased amongst the people.

The fourth increase of Idolary in the wilderness.

Iunias upon *Iade*.

The fourth increase of Idolatrie in the wilderness was when the devill would have set up the bodie of *Moses* to have beene worshipped, *Iude. 9.* Some hold that this strife which was betwixt *Michael* and the devill about the bodie of *Moses* was about the ceremoni- all law, which they call *Moses* his bodie; But that place, *Deut. 34. 4. 6.* shewes that the strife was about *Moses* naturall bodie, for *Moses* the servant of the Lord died in the land of the *Moabites*, according to the appointment of the Lord, & he buried him in a valley in the land of *Moab*, in a place where no man knowes unto this day.

After that *Moses* died, before he was buried, the devill would have taken his body and made an Idoll of it, But *Michael* resisted him, and would not suffer his body to be made an Idoll.

Doctrine.

Great hath beene the strife alwaies about religion.

Great hath beene the strife alwaies about religion: the first strife that ever was in the world was about religion, as betwixt *Cain* and *Abel*, *Gen. 4.* so betwixt *Ierubbaal* and the men of *Sechem* for casting downe *Baals* altar, *Iud. 6. 28.* and betwixt *Michael* and the devill, for the worshiping of *Moses* his body: so betwixt *Christ* and the devill about Gods worship, *Mat. 4.* So betwixt the image of the beast which was wounded by the sword, but revived againe, and the saints who would not take the marke of the beast neither in their hand, nor in their forehead, *Rev. 13.* This strife about religion will set the fathers against the children, and the children

children against the parents.

Satan would have set up *Moses* his body to have made an Idoll of it. The bodies of the saints may bee made Idoles both when they are dead as heere of the body of *Moses*, & when they are alive, as when *Cornelius* fell downe at *Peters* feete and worshipped him, *Peter* refused that worship, *Act. 10. 26, 27.* and said, *Stand up, for I my selfe am a man,* *Peter* refused this worship, because it was divine worship or inclining too farre to it: So when the Priests would have sacrificed to the Apostles, *Act. 14.* they rent their cloathes, and ran in amongst the people, crying, and saying, *why doe ye these things? we are men of like passions with you, preaching to you, that yee should turne from these vanities.* They would have made the Apostles to bee in the number of these Idoll vanities, when they would have given him divine worship.

The bodies of the saints may bee made Idols both living and dead.

Againe yee may observe heere how Satan goes from one extremitie to another; when *Moses* was alive, how often moved he the people to have stoned him; but now when he is dead, hee would have him to make an Idoll of his body, so the *Iewes in die Palmarum*, did sing, *Hosanna* to Christ; and the next day they cried *Crucifige.* So when the viper lept on *Pauls* hand, they said he was a murtherer; but when he shooke it off, and it hurt him not, they said he was a God, and those are unstable in all their waies, *Iam. 1. 8.*

Satan goes from an extremitie to another.

He would have set up *Moses* his body to have beene worshipped, if the Lord had suffered this body to have remained in the Church, how would the devill afterward have made up a ground for the continuance of Idolatrie in the Church? then hee would have said, If all sort of worship be denied to the bodies of the saints, why would the Lord have suffered the body of *Moses* the man of God, to stand this way in the Church as a

stocke without all honour to be given to it: would hee not rather have throwne it downe, as hee did the Idoll *Dagon*? The Lord forbad onely this divine worship to be given to the heathen gods, as to *Iupiter*, *Mars*, *Venus*: But it was never his minde that the divine worship should not bee given to the bodies of the saints departed; and if *Moses* himselfe were *redivivus*, hee would explaine himselfe in this point, that it was forbidden onely to give this worship to heathen Idoles, but not to saints, which is forbidden in the Law; for hee communicating so many dignities with the saints, would not refuse to communicate with them a part of his honour.

Michael resisted the devill, and would not suffer him to take the bodie of *Moses* and make an Idoll thereof: The Apostle *Iude* 5. borrows from the *Apocrypha* book called *Pethirath moshe dimissio mosis* *ἀνάστασις Μωϋσέως*. This strife which was betwixt *Michael* and the devill about the body of *Moses*.

Quest. What duties are wee bound to performe to the bodies of the Saints when they are dead?

Answ. We are to use them with comlineesse, *Acts* 9. 37. they washed the bodie of *Dorcas*, and layed her in an upper chamber; and to wrap them in linnen; as Christs bodie was; and to bury them in an honest buiall place: we ought to esteeme reverently of their bodies, because they are the members of Christs mysticall bodie, and they waite for the blessed resurrection: and to suffer them to rest in peace in their graves, *2 Kin.* 22. 20. But we are never to worship them or their reliques; if we follow the example of *Michael*, who would not suffer *Moses* his body to bee worshipped.

The decrease of this Idolatry was, when *Michael* buried the body of *Moses* where no man knew.

Great is the care which the Lord hath over his children.

פְּתִירַת

Origenes *met.* *α' γ' α'*
Lib. 3. cap. 2.

What duties wee are
bound to performe to
the dead.

The decrease of this
Idolatry.

dron in their infancie, in their old age, in their death, and after they are dead; and as the eyes of the Lord was upon Canaan from the beginning of the yeare to the end, *Deut. 11. 12.* so are the eyes of the Lord upon his children from their infancie, to their old age, from their old age to their death, and after they are dead; and first from their infancie to their old age, *Esay 46. 3.* *Heare O house of Jacob, and the remnant of the house of Israel, which are borne by me from the wombe; and brought up with me from the birth, therefore untill thy old age, I the same, even I, will carrie you to your hoarie heedes;* the Prophet points at these two times of our life especially; because these two periods are most weake in all our life; our infancie; and decrepit age; then the death of his Saints is precious in the sight of the Lord, *Psal. 116. 18.* and then after they are dead, the Lord hath a singular care of them: What a care had the Lord of *Moses* in his birth when hee was cast out to be drowned. The Lord preserved him and drew him out of many waters: therefore he was called *Moshe* from *Masha*, *extra here*; and *David* alludes to this, *Psal. 18. 16.* *Thou hast drawne me out of many waters:* Hence the Poets from this faine, that some were borne in the waters because *Moses* was drawne out of the waters; and in his death the Lord shewes his singular love to him; and here after he is dead, the Lord suffers not his body to be made an Idoll of: Good King *Iosias* when hee was killed in the bartell, a man might have thought that the Lord had little respect unto him, who made him fall before his enemies: but see what respect the Lord carried unto him, when he saith, *Thou shalt be gathered in peace to thy fathers, 2 King. 22. 20.* Who would have thought that the Lord had such a care of him; and yet his soule was bound up in the bundell of life, and he was gathered in peace to his fathers; So he

* It is said of *Moses*, *Deut. 34. 7.* that he dyed *ad osu'um oris dei*, which *Salomon Tarchi* paraphraseth, at a kisse of the mouth of God: Death was a kisse of the mouth of God to him.

D d d d d d d d 3 had

had a great care of the body of *Iacob*; he promised to goe downe to Egypt with him, and to bring him backe againe, *Gen. 46. 4.* But how is it said that he brought him backe againe then, seeing he died in Egypt? The Lord attended his very corpes, when he brought it backe, and saw it buried in *Machpelah*, in the place which *Abraham*, bought for a buriall place, *Gen. 50. 13.*

The Lord buried *Moses* his body. It is most probable which *Iosephus* holds, that *Ioshua*, *Eleazar*, and some of the elders of Israel, went up with *Moses* to the mount *Nebo*; but after his death; that the Angells carried his body to the valley of *Moab*, and then it was buried where no man knoweth.

The Angels buried Moses his bodie: The Angels are ministring spirits to the godly in this life, and at their death they carrie their soules to heaven, but they carry not their bodies to the grave. This was a singular favour showne to *Moses*, that the Lord buried him by the ministrie of Angels: They attended Christs grave; but yet they buried him not as they did the body of *Moses*.

Not to be buried is a great judgement, *Eccles. 6. 3.* *An untimely birth is better, than he that gets no buriall.* It was a great judgement upon *Iehojakim*, *1er. 22. 18.* who got *insepultam sepulturam*; and no man lamented his death, saying, *ah my brother, ah my sister, or ah my Lord, ah my glorie.* *vers. 18.* The Jewes pray to deliver them from foure things; first, from the circumcision of the *Sechemites*, *Gen. 34. 26.* Secondly from the Religion of the Samaritans. Thirdly from the death of the uncircumcised, *Ezech. 28. 10.* And fourthly, from the buriall of *Iehojakim*; that they get not the buriall of an asse, *Ierem. 22. 19.*

Moses his buriall was the most honourable buriall that ever was; it was more honourable than their buriall,

riall, who got the burning of their fathers, 2 *Chro.* 21. 19. 1 *Chro.* 16. 14. And more honourable than the burial of *Gamaliel*, for whom *Onkelos* burnt an hundred pound of frankincense, for the honour of the dead: It was a more honourable buriall, than the buriall of those who were buried in the garden of their fathers buriall, 2 *Kin.* 21. 18. It was more honourable, then these who were buried in the citie of *David*. But consider the attendants who attended his buriall: *Abner* his buriall was an honourable buriall, when all the people mourned for him, and the King himselfe followed the hearse, and wept, 2 *Sam.* 3. 31. But here the Angels waited upon his buriall, and God himselfe attended the hearse to the buriall, and was the chiefe mourner there: When a private man died, lamentation was made but seven dayes for him, *Syrac.* 22. 13. but they lamented for *Moses* thirtie dayes; and they cryed out, *ah our brother, ah our Lord, ah our glorie*, *Ier.* 22. 18. thus God honoureth them who honour him.

He buried him in a place where no man knew, yet *Moses* was present with Christ at the transfiguration, *Mat.* 17. 3. So these who are buried in the sea, blowne in the aire, and burnt to ashes, and no man knoweth what is become of their bodies, yet they shall appeare before the Lord in the day of the resurrection.

Michael buried the body of *Moses*: What if the Church of Rome had the body of *Moses* now, and knew it to be his body, would they burie it or not? Whether would they stand for *Michael* or the devill? They might say that it was a fit thing to burie it at that time, because the people was an ignorant people then, and Satan was ready to move them to Idolatry: But now seeing they would give no worship to it but *Jehovah*, they might safely set it up to be worshipped.

In the time of *Ioshua* Idolatry did not so increase; the elders

He buried his body
Where no man knew,
ad idolastrum was pro-
mulgatus for the abo-
lishing of Idolatry.

elders who out lived *Ishua*, and who were in age, when they came out of Egypt, and remembred what the Lord had done for Israel; the iniquitie of *Baalpeor* did not cleave unto them, but the rest were not cleansed from the iniquitie of *Baalpeor*; *Iosh. 22. 17. Is the iniquitie of Baalpeor to little for us from which we are not cleansed unto this day*: they committed no new Idolatrie, but the filthinesse of *Baalpeor* clave unto them, because they repented not of that iniquitie. In every sinne there are foure things to be considered; first, *delictum*, that is, the transgression of the Law: secondly, *reatus*, the guilt which obligeth the partie who sinneth to undetgoe the punishment. Thirdly, *macula*, the blot which defileth the soule; and lastly, the punishment it selfe.

The first is, *delictum*, the transgression of the Law; and the consequents of the transgression are the guilt, the blot, and the punishment.

The guilt of sinne bindes a man to answer for the transgression of the Law, and it stands in the midst betwixt the sinne and the punishment, and goeth immediately before the punishment, and it is more terrible than the punishment: Therefore *Dionysius* said well, *non est malum puniri, sed fieri poenā dignum*, that is, it is not evill to be punished, but to deserve punishment; yet wretched sinners are affraid of the punishment, but not of the guilt; but the martyres of God chose rather to indure the greatest torments, then to incur the guilt of sinne. If we would escape the punishment, we must first looke that the guilt be removed. Manie thinke when the sinne is past and forgotten in their mindes, then there is no more punishment to follow; but if the guilt lie still unpardoned, the sinne remaineth still: *Iosephs* brethrens sinne lay over twenty yeares, and this sinne which they committed at *Baalpeor* lay over a long time unrepented of, but as long as the guilt remained, so long

Cap. 4. de divinis mori-
tibus part. 4.

long were they subject to punishment; the punishment alwaies followeth the guilt, as the shadow doth the body. The Apostle, *1 Cor. 11.* saith *ye shal be guiltie of the body and bloud of Christ*; that is, of the punishment which he deserveth, who abuseth the body & bloud of our Lord.

The third thing considerable in sinne is the blot or staine of sinne in the soule. This staine blots the soule, as Inke cast upon a Laine cloath defileth it; and even as in bodily things, spots taketh away that nitor and brightnesse which is in the body, so doth sinne deprive the soule of grace, and makes it deformed; *Saul* was as comely and proper a man as was in all *Israel* and he was *Tobh bonus id est pulcher*, *2 Sam. 9. 2.* Yet this blot of sinne so defiled him, that he was no more the sonne of *Kish* the *Benjamite*, but the sonne of *Kush* the Blacke-
more or *Ethiopian*, *Psal. 7.* in the inscription.

The Lord that he may take away this guilt, and this blot, he opened a fountaine in the house of *David*, for sinne and uncleannesse, *Zach. 13. 1.* for sinne, to take away the guilt, and for uncleannesse to take away the blot, Christ was not onely *λυτρον* the price of our redemption, *Math. 20. 28.* but also *λειτουργιον* a Laver of regeneration to wash away these spots *Ephes. 5. 26. Tit. 3. 5.* He came not by blood onely nor by water onely, but both by blood and water; by blood, for our justification, and by water for our sanctification; *He that is washed* (saith Christ) *hath no neede but that his feete be washed*, that is, he who is washed in the blood of Christ, hath no neede to bee washed over againe, but yet he hath neede that his feete be washen, that is, the remnants of sinne which cleaves daily unto us, hath neede to be washed away by the water of sanctification; and here he alludes to the custome of those who went into a bath to bee washed, when their bodies were washed the filth ranne downe to their feete, and they were last washed.

E e e e e e e

The

Tobb

Kish

Kush

The fourth is the punishment.

Gershon par. 3.

The fourth is the punishment which is dew for the transgression of the Law: every sinner violates an order set downe; and therefore is justly punished by him whose ordinance he breakes. The will of man is subject to three superiors. First it is subject to reason. Secondly, it is subject to the magistrate, and lastly and above all to God: Therefore man is justly punished by al those three: and first he is punished by the sting of conscience, because he transgressed against reason: Secondly, he is punished by the magistrate, because he disobeyed him; and thirdly by God himselfe, in tormenting him in the hels; *Nam quacunq; res aberrat ab uno ordine impellitur in alterum, ut quod aberrat ab ordine misericordie reponitur in ordine justitie: unde non minus ordinate collocatur damnatus in inferno quam beatus in paradiso: i. e.* that which declines from one order is brought into another, as that which declines from mercy is reduced to justice, and therefore the damned are as justly placed in the hels, as the blessed in the heavens.

The Israelites in Ioshua his time were guilty of the sin which their fathers committed with Baal Peor; because they did not begge pardon for it: therefore the Saints pray Ps. 97. 8. *Remember not against us the faults of our predecessors,* that is, which we have allowed and not repented of, being taught by the example of our predecessors.

When they forgot the great workes of the Lord, they served Baalim and the groves, Indg. 3. 7.

All their Idols were called *Ebalim* and it was *nomen transcendens* amongst them; and sometimes it was contracted into *Bel*, Esay 46. 1. and for distinction sake some of the particular idols were called *Baal Peor*; some *Baal berith*; and some *Baal zebub*.

Baal signifieth him who hath power and dominion over one. Man was made a free creature, onely to serve the Lord; and for him to become a slave to an Idoll
wha

Of the increase of Idolatry in the time of the Judges.

All their Idols were *Baalim* and some had a proper name for distinction sake.

what a base subjection was this?

This word *Baal* so displeased the Lord, that hee refused to be called any more *Baal*, but *Ishi*. *Hof. 2. 16. 17.* The first was *nomen domini*; the second *familiaritatis*: Names that are degenerate, men will not be content to be called by them: *Magus* was a good name at the first, but now it is degenerate, and no man will be content to be called a magician. So *Idiota* at the first signified a private man, *1 Cor. 14. 23.* If there come in the unlearned. In the greeke it is *idiōtes* Idiots, but now this word *Idiota* is degenerate, and taken for a foole; and no man will be content to be called an Idiot: The Christians at the first were called *Nazarets* *Acts 24. 5.* but because this name did degenerate into a sect therefore it was changed, and they were called Christians *Act. 11. 26.*

So words that were *exoleta* and out of use, may now be used, being come in use againe: there was no name more hated of old, then to be called wise, *Rom. 1. 22.* Professing themselves to be wise: The most excellent men of old, would not be called wise men, but *Philosophers* Lovers of wisdom, they shunned that name of wisdom, they took not that title to themselves nor would be content that others should give them it: but now it is come in use; So this word *mysterium*, was at the first a heathenish word, used in their heathenish worship; But now the Lord hath sanctified it, and it is come in use.

This word *Baal* was so degenerate, that God would not be called after it any more, and as God would not be called by this name *Baal*; So he charges his Church not to take the name of their heathenish gods in her mouth, *Exod. 23. 13. Psa. 16. 4.* I will not take their names in my mouth; To take their names in her mouth signifieth the naming and retaining of their names, as they condu-

The Lord refused to be called *Baal*.

Verbum sublatum.

Verbum exoletum.

God charges his Church not to take this name *Baal* in their mouth.

ced any way to the upholding of their superstition: even as on the contrary by *Putting of the true Gods name unto a place*, *Deut. 12.5.* signifieth, the placing of his religion and ordinances there; and his name is said to be forgotten, when false worship is set up, *Psal. 44. 20.*

To name the names of Idols for civill use, and distinction; but not for religion; that was a thing lawfull, and not forbidden; as *Daniel* named oftentimes the name of *Baal-thasar*, although he had his name from *Baal*: So *Nabuchadnezzar* although he had his name from *Nebo* that Idoll, *Esay 46. 1.* and *Paul* himselfe named *Areopagus*, *Mars streete*, *Acts 17. 19.* for distinction sake in a civill use; as he sailed in a ship, which had the badge of *Castor & Pollux*, *Act. 28. 11.* when *Rabshekah* called God *Jehovah*, *Esay 36. 7.* he honoured not God: So they dishonoured not God when they used these names for a civill distinction.

Ob. But the tribe of *Reuben* changed those Idolatrous names of *Nebo* and *Baal meon*, *Num. 32. 38.* why did they not retain those names, and keepe them for a civill use and distinction.

Ans. This they did, because now they had made a new conquest of the Land, and the ancient inhabitants were to be cast out of it: they gave these names now as if it had never beene possessed before. It is not unlawfull to call a man *Balthasar* for distinction sake; but if a man were to baptize his child, and should call him *Balthasar*, that were to initiate him to *Baal*, and to use this name not in a civill use, but in a religious: And thus he should honour *Baal*.

The Lord would not be named by the Idoll *Baal*: He would not communicate with Idolls in any thing. First in the name, as he refused to be called *Baal*. Secondly, he would not be worshipped in the same place

To name the names of Idols for distinction sake and for a civill use is no sinne.

Why the tribe of *Reuben* changed the names of *Neb* and *Baalmeon*.

The Lord would not communicate in any thing with Idols.

place with the Idoll: therefore when *Dagon* was set up beside the Arke, he threw it downe and brake the necke of it. Thirdly, he will not be worshipped with the same sacrifice *1 Cor. 10. 21. Ye cannot drinke the cup of the Lord, and the cup of devils.* When the whore would intice the young man to commit folly with her; *Prov. 7. 14. she saies I have peace offerings with me, and this day have I payed my vov'es:* In the peace offerings, God got a part, the Priest got a part, and the offerer got a part, and to this part of the offering which belonged to her she invites this foo'e, the whore and the whoremonger, shall they have a part of Gods peace offerings? the Lord will not have a share in such a sacrifice: So the Lord will not have a share in a sacrifice where this spirituall adultery is committed. Fourthly he will not be served with the same Priests: The Lord would never accept of the *Levites* (that went backe from the Lord, when *Israel* went astray after their Idols) to slay the burnt offerings, and sacrifice for the people: but onely to keepe the gates of his house, and minister in these base offices, *Ezech. 44. 10.* And as *Ioshua*, when he fought against the *Canaanites*, *Iosh. 11. 6.* tooke their horses, and did hough them, that they might not serve the enemy for warre any more, yet they might serve for baser uses, as to carry loades. So the Lord would not have those Priests who had dishonoured him in serving Idolls, to serve at his altar any more but to serve in base offices, as to keepe the gates in the house of God:

So they served the Groves, *Judges 3. 7.* they are called there *Asbera*; because they thought themselves happie, when they worshipped their Idols there: but the groves may bee called happie *per ἀποθεον*, because they were unhappie who worshipped there: So it is called *Lucus*, quod *minimo* *Lucent*: So *Iob 39.*

Why the groves are called *Asbera*.

אשרה

Eeeeeeee 3

Struthio

Struthio camelus is called *Chasida*, per antiphrasin, because she hatches not her egges as other fowles doe, but leave them in the sand.

It is said they served the groves; that is, their Idoles in the groves: There was a tree also amongst the midst of the trees of the grove which they worshipped, *Isa. 66. 17. they that sanctifie and purifie themselves in the garden behind one tree in the midst.* This tree in the midst they worshipped, as they did the other Idoles; and they esteemed it as the tree of knowledg of good and evill that was in the midst of the garden.

They planted groves for their Idoles. These Idolaters alledged *Abrahams* example; *Abraham* planted a grove in *Beerseba*, and worshiped there, *Gen. 21. 33.* So when they would sacrifice their children to *Molech*, they alledged the example of *Abraham*, who would have offered his sonne *Isaake* to the Lord: So when *teroboam* set up his Idoll at *Bethel*, he alledged the example of *Jacob*, who worshiped in *Bethel*: So when the Prophet rebuked the prophane musicke of the *Jewes*, *Amos 6. 5.* they alledged the example of *David*, why might not they play on instruments as well as *David*. These vile Idolaters did still pretend the example of the saints of God, and laboured to shelter themselves under them.

They planted groves that they might worship their Idoles there, *Deut. 16. 21. Iudg. 6. 25.* The *Rabbines* tell us in *Zonoreenna*, that *Salomones* throne of *Ivorie*, was gilded, and had sixe steppes, by the which hee ascended into it, as we see *1 King. 10. 9.* And when the King stood in the lowest steppe, the Herauld cried unto him; *Iudicium ne inclinato*, wrest not iudgement: when hee stood upon the second steppe, hee cryed unto him, *accept not persons in Iudgement*: when hee stood upon the third step, he cryed unto him, *take no gifts*: when hee ascended to the fourth steppe, hee said unto him, *Noli*

The Idolaters pretended the example of the saints for their Idolatrie.

P. Shophet.

Noli plantare Lucum, plant no groves for Idols: and when he stood upon the fift steppe he cryed unto him, *Noli erigere statuum*, erect not any piller to an Idoll: and when hee stood upon the highest steppe, hee said unto him, *noli mactare bovem*, that is, take not the priests part upon thee, to offer sacrifice. And so the King was admonished heere both to have a care of Iustice and Religion, and these may be fitly called *admonitiones graduum*; as they were called Psalmes of degrees, which the Priests sang when they ascended by staires into the Temple!

The decrease of this Idolatry; the children of Israel cryed to the Lord; then the spirit of the Lord came upon *Othniel*, and he delivered them, *Judg.* 3. 10. So the spirit of the Lord came upon *Gedeon*, *Judz.* 6. 34. so *2 Chro.* 24. the spirit of the Lord came upon *Zachariah*, and we say indifferently either he put on the spirit, *Act.* 1. 8. or the spirit came upon him. So hee put on iustice, or the spirit of iustice came upon him. This spirit which came upon him was the spirit of Iudgement, and the spirit of strength; the spirit of Iudgement, Iudge the people aright, and the spirit of strength, to defend them; Because those Iudges were but extraordinarie, and for a time, therefore the Lord sent his spirit upon them in a singular manner, for the deliverance of his people.

The spirit of the Lord came upon *Othniel*. There are foure illapses of the spirit noted in the scripture which hath fallen upon men. The first is *illapsus spiritus roboris*, the illaps of the spirit of strength; So the spirit came upon the Iudges, and upon *Amasa*, *David*s chiefe captaine, *1 Chro.* 12. 18. The second is *illapsus spiritus regiminis*, illaps of the spirit of government which came upon *Saul* and *David* when they became to be Kings, *1 Sam.* 16. 12. The third illapfe is *spiritus illuminationis*, of the spirit of illumination, as the spirit of the

The decrease of this Idolatry.

Five illapses of the spirit.

the Lord came upon *Balam*, when his eyes were shut, were opened, *Num. 24. 3.* And the fourth is *illapsus spiritus sanctificationis & illuminationis*, the illapse of sanctification and illumination, as when the spirit of the Lord came upon *Zechariah* the sonne of *Iehoiada* the priest, when he said unto the people, *Why transgresse ye the commandement of the Lord, 2 Chro. 24. 20.*

When the spirit came upon them then they were said to be cloathed with the spirit, *1 Chron. 12. 18.* The spirit of the Lord cloathed *Amasai*; so Christ bids his Disciples stay at *Ierusalem*, *donec induamini virtute ex alto, Luke 24. 49.* Tarry yee at *Ierusalem* till ye bee indued with power from on high, or untill ye bee cloathed from on high.

The second increase of Idolatrie.

The second increase of Idolatry under the Iudges was, *Iudg. 3. 12.* And the children *Israel* committed evill againe in the sight of the Lord. It is not specified in particular, what Idolatrie they committed at this time; but onely it is sayd, that they committed evill, which is meant of Idolatrie; for in a speciall manner it is called evill: So *Ieroboam* caused *Israel* to sinne; that is, to commit Idolatry.

The decrease.

אמא

The decrease of this Idolatrie, *Iud. 3. 15.* then they cryed to the Lord, and the Lord sent *Ehud* a man left handed to deliver them: In the originall it is *Istar lad, shut of the right hand*; It is not well translated *Am-bidexter*, a man who could use both the hands; he was not like those who could hurle stones both with the right hand and with the left, *1 Chron. 12. 2.* he had the use of the left hand onely, but he was lame in his right hand, or his right hand was shut together, and hee only used his left hand, the strok whereof is most dangerous.

God in delivering of his owne chooseth often times weake meanes, that his glory may appeare the more, as heere: when *Gideon* was to fight against the *Medianites*

Midianites he cashired two and twenty thousand, and then there remained ten thousand, and they were too many, therefore hee made onely choise of three hundred, and the Lord said *I will trie them*, *Iud. 7. 4.* Hebraice, *confutabo eos*, that is I will separate the drosse from the gold, that is the weake from the strong, and I will chooseth the drosse that al the glory may returne to me in the victorie; for the fewer there was in number, the greater was the Lords glory. So when hee delivered his Church by *Gideon* that barley cake: and when hee overthrew the enemy by *Samgar* the goat, *Iud. 3. 31.* 8. by *Deborah* a woman, when there was neither speare, nor shield scene in *Israel*, *Iud. 5. 8.* and when there was no smith in *Israel* to make sword or speare, yet they overthrew the Philistines, who were in number like the sand of the sea, *1 Sam. 13. 5.*

The third increase of Idolatry was in *Deborah* her time, *Iud. 5. 8.* when they chose new gods, that is strange gods: So new tongues are called *strange tongues*, *Act. 16. 17.* *Act. 2. 4.* They may be called strange gods, which are not new gods, for the Idoles which their fathers worshipped cannot be called new gods, yet they were strange gods, what ever god they tained to themselves, that was a strange god.

The *Jewes* who worshipped Idoles were of three sorts. First, those who worshipped *Iehovah* the true God by the Idoles, *Iud. 17. 13.* Then said *Micha*, now know I that the Lord will doe me good, seeing I have a *Levite* to my Priest, so *1 King. 17. 28.* One of the Priests whom they carried out of *Samaria*, came and dwelt in *Bethel*, and taught them how they should feare the Lord; That is how to worship the calfe, whom they thought represented the Lord. So when they set up the calfe in the wilderness, they said, to morrow shall be a feast to the Lord, *Exod. 32. 5.* they thought they worshipped the Lord by that calfe.

Deborah was a woman
who was a prophetess
and she judged Israel
under the palm tree
between Ramatha and
Bethel. **אֲדָרָבָה**
וְהָיָה שָׁמָּה
מִשְׁפָּטָהּ וְהָיָה
שָׁמָּה מִשְׁפָּטָהּ
וְהָיָה שָׁמָּה
מִשְ�פָּטָהּ

The third increase of
Idolatry.
A difference betweene
new gods and strange
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Idols.

The second were those who worshipped strange Gods, but not the gods of their fathers.

Thirdly, those who willingly chose new gods and not by the perswasion of others.

Whether those sinned more, who worshipped the true God by false meanes, or those who worshipped false gods by false meanes?

The sinne of him who sweares a truth by a false god is greater than his sinne who sweares a falsehood by the true god.

The second sort of Idolaters amongst the Jewes, were those who worshipped strange gods, but not the gods of their fathers, *Deut. 32. 17. they sacrificed to new gods whom their fathers knew not.*

The third sort were those who willingly made choise of new gods; they were worse than those who choose new gods by the perswasion of others, as *Amaziah* who tooke the gods of the King of Edom, and worshipped them, after he had come from the killing of the Edomites, and carried away their gods, *Chron. 25. 14.* he did this freely, and of his owne choise; but *Isaiah* when he fell to Idolatrie, he did it by the perswasion of others, *1 King. 9. 48. Chron. 25. 14.*

Quest. Whether sinned they more who worshipped the true God *Jeherah* by false meanes, then those who worshipped the false gods by false meanes?

Ans. In one respect they sinned more, who worshipped the true God by false meanes, because they had a greater knowledge of the true God, that made their sinne the greater; but in those againe who worshipped false gods by false meanes, there was a double sinne, first in respect of the object, because they worshipped a false god. Secondly, in respect of the meanes, because they chose false meanes to worship their God by.

Quest. If one man should sweare a falsehood by the true God, and another should sweare a truth by a false God, which of the two sinnes were the greater?

Ans. The sin of him who sweares a truth by the false god is greater than his sin, who sweares a falsehood by the true God; the reason is because Idolatrie is a greater sin than perjurie; Perjurie is but a sin against the third command, and Idolatrie is a sin against the second commandment which is greater than perjurie: He that sweares a falsehood by the true God denieth but the verity of God, but he that sweares the truth by false gods,

gods, he doth wrong to the very essence of God; for he gives to a creature that which is due only to God. The Lord objects to his people, *that they swear by false Gods, they that swear by false gods profess that their Idols know all things, and cannot be deceived, which is onely proper to God: if we respect perjury, it is a greater evill to swear a falsehood by the true God, then to swear a truth by the false gods; But Idolatry is alwayes a greater sinne then perjury; therefore to swear the truth by a false god, must be a greater sin then to swear a falsehood by the true God.*

The decrease of this Idolatry; When the children of Israel cried unto the Lord for the oppression of Jabin King of Canaan, the Lord sent Deborah and Barack to deliver them, Judg. 4.

The fourth increase of Idolatry under the Judges, was when the children of Israel did evill in the sight of the Lord, Judg. 6. And the Lord delivered them into the hand of Asidian for seven years.

The decrease, ver. 7. And it came to passe when the children of Israel cryed unto the Lord, because of the Midianites, that the Lord sent the Prophet Gideon to the children of Israel to deliver them.

*Gideon cast down Baals altar, and sets up an altar to the Lord, and calls it *Ishphrah Shalom*, that is, *the Lord send peace*, Judg. 7. 24. He would not suffer the altar of peace to stand with the alter of strife; no more than the Lord would suffer *Dagon* to stand with the arke of God, what communion hath light with darknesse, and what communion hath the temple of God with Idols, 2 Cor. 6. 14.*

*Gideon strove with the men of Sechem, and his fathers house against Baal, and therefore he was called *Ierubbaal* and *Ierubabesheth*, 2 Sam. 9. 21. because hee put Baal to shame and disgrace.*

When they fell from the Lord, and worshipped Idols

FFFFFf f f 3

at

The decrease,

The fourth increase of Idolatry.

The decrease,

at this time, they were sore oppressed by the Madianites; then the Lord sends Gideon to deliver them; Gideon desired a signe of the Lord to confirme him, when he was to goe against the Madianites.

Quest. Was not this a tempting of the Lord to aske a signe of him so often.

Ans. God is tempted two manner of waies by men; first, when they seeke not a signe directly of God, but when they mistrust his power, then they are said to tempt the Lord: he tempted him ten times in the wilderness, *Num.* 14. 22, which *Rabbi Salomon* reckons up this way; first they tempted him at the red sea, *Exo.* 17. Secondly, in *Marah*, *Exo.* 15. Thirdly, in the desert of *Sin*, *Exo.* 16. Fourthly, when they left Manna while the morrow, *Exo.* 16. Fifthly, when they sought Manna upon the seventh day, and found it not. Sixthly, at *Meribah*, at the waters of contradiction, *Nu.* 21. Seventhly, at *Massah*, by the golden calfe, *Exo.* 32. Eighthly, at *Habara*, *Num.* 11. Ninthly, at the graves of concupiscence. Tenthly, at *Pharao*, which the spies made when they went to spie the land. Secondly, God is tempted when we desire of him a signe for curiositie, as doubting of his power, so the devill desired Christ to turne stones into bread, *Matth.* 4. And they of Nazaret would have had a signe of him, when they said, *Whatsoever we have heard done in Capernaum, doe also here in thy owne countie*, *Luke* 4. 23. So the Pharisees and Saduces would have had a signe of him from heaven, *Matth.* 16. 1. But Gideon who had a singular warrant from the Lord to aske a signe, tempted him not through doubting or curiositie; neither *Zacharie* when he said, *whereby shall I know this*, *Luke* 1. 18. Neither *Marie* when shee said, *how can this be*, *Luke* 1. 34. when the Angell gave her a signe of her conception, that shee should conceive: This (*how*) in *Marie* was *admirantes*, not *dubitantes*: In *Zacharie* it

Whether Gideon tempted the Lord when he asked a signe of him.

The Israelites tempted the Lord tenne times in the wilderness through unbelief.

Wee tempt God when wee desire of him a signe for curiositie.

was mixed with doubting, but it was not of infidelitie, as the doubting of the Pharisees and Saducees was.

The first increase of Idolatry was when the Sechemites took the Ephod which Gideon had made, and set it up for an Idoll in the house of Baal-berish in Sechem, *Judg. 9. 4. and 46.*

Quest. Whether did Gideon purpose to make an Idoll of this Ephod or not?

Ans. Gideon caused not a new Ephod to be made, neither minded he to have set it up as an Idoll, but as a remembrance to the Lord; when the *Rubenites* and *Gadites* erected an altar on the other side of Jordan, *Josh. 22. 9.* they did it not of that kinde to sacrifice upon that altar, but onely they set it up for a memoriall of thanksgiving to the Lord. And it is cleare that the *Israelites* were a whoring after this Ephod but after the death of Gideon, *verse 27.* therefore they interpret not well this place, who interpret it thus, *fornicium est omnis populus post eum*, all the people went a whoring after him, as though they followed Gideon in his Idolatry; but *Jamius* translates it better, *fornicium est post eum*, scilicet Ephodem, *scilicet eo Ephode*, that is, they went a whoring after the Ephod.

The reasons which proves that Gideon intended no such thing, as to erect an Idoll in *Ophrah* are these.

First, *Judg. 8. 32.* Gideon dyed in a good old age; a good old age comprehends foure things in it; first, fullnesse of dayes, secondly, peace of conscience, thirdly, a good name, fourthly, when one dyes in the favour of Gods name; neither is this phrase found in the Scripture, but of such who dyed the death of the righteous: So *Abraham* is said to have died in a good old age, *Gen. 25. 8.* So *David*, *1 Chron. 29. 28.*

The second Reason, It is objected of the *Israelites*, *ver. 35.* that they served no kinde of Idoll in the house of Gideon.

The first increase of Idolatry.

Gideon made this Ephod not to be an Idoll, but to be a remembrance of thanksgiving for their deliverance as the *Rubenites* set up an altar in the other side Jordan.

To die in a good old age comprehends foure things...

according to all the goodnesse which he had shewed to Israel? But if Gideon had erected this Idoll of purpose, that the people might be awhoring after it, how should they be bound to have shewed any favour to him; they should rather have hated him, if he had set up any Idoll to have beene their ruine.

Job. But this Idoll became a snare to Gideon and to his house, Then it might seeme that Gideon himselfe was insnared by this Idoll.

Answ. By Gideon heere is understood Gideons children and posterity; as 1. *Kings*. 11. 26. what portion have we in David, that is in the posterity of David; so 2. *Chron.*. 13. 19. it is said that Rehoboam made warre against Rehoboam; Rehoboam was dead; *Chap.*. 12. And Rehoboam slept with his father, and was buried in the City of David but was against his sonne Abijah. So 2. *Sam.*. 7. 1. Abraham bought a buriall from the father of sechem, it was not Abraham himselfe who bought it, but the posterity of Abraham. So this Idoll became a snare to Gideon, that is to Gideons children; and to his house, that is, to his friends.

This Ephod which Gideon appointed for an holy use, was afterward abused, and turned to an Idoll; as the best wine is turned into vinegar, so the brasse serpent was erected in the wilderness for an holy use, yet the people afterward made an Idoll of it, and burnt incense to it. So the first institution of the love feasts of the Christians were commendable, and for a good end; but afterward they were turned into abuses, so the commemoration of the Lords supper, was afterward turned to invocation.

Gideon his house was insnared by this ephod. *Solomon* sayes, *Eccles.*. 7. 26. And I found more bitter then death, the woman whose heart is full of furies and venes, and her hands as bands: Who so please God, shall escape from her, but she

Gideon his Ephod was afterward made an Idoll.

the sinner shall be taken by her. This leud woman had snares to ensnare men; as the net takes the Fowle and the Fish; Shee leads the foolish men captive; and none without the speciall grace of God is safe from her: So the Idolls lay snares and gins to catch men, and it is hard to escape the snares of the Idoll; but he who pleases the Lord shall escape from them. *Psalm 124.*

This Baalberith was the Idoll of the *Seshemites*, and they bound themselves by a solemne stipulation to serve this Baalberith, *1 Sam. 31.*

They made a covenant with Baalberith, yet they covenant with Abimelech to kill his 70. brethren. A false religion hath no more power to bind men long to them, then ropes of sand. The Kings of Syria and Egypt made many covenants together, and mingled themselves with the seed of men, *Dan. 2. 29.* that is, they married together, yet these covenants could no more hold then iron and clay when they are mixed together. *Psalm 118.*

Religion is called a religion, But a false Religion hath no power to bind, but true Religion hath power indeede to bind people one to another. Where there is one Lord, one faith, one Baptisme, *Ephes. 4. 5.* that makes the multitude of believers to be of one heart and of one soule, *Psalm 133.*

A good conscience when it stipulates with God, *1 Pet. 3. 21.* hath foure singular priviledges which a bad conscience hath not when it stipulates with an Idoll. First it hath a priviledge of *protection*, when it looks up to God, *1 Pet. 3. 19.* Secondly, it hath this priviledge in *se.* It hath the peace of God within it, and is a pure conscience, and undefiled, *1 Tim. 2. 3.* Thirdly, *in se.* a good conscience shewes it self to wards men, *1 Tim. 4. 16.* and fourthly *in se.* it is not persuaded that neither height nor depth shall separate me from God, *Rom. 8. 38.* depth, that is, the devells who dwell in the depth: But an Idolatrous

Four singular priviledges of a good conscience when it stipulates with God which an evill conscience hath not, when it stipulates with Idols.

trous conscience when it lookes above, it findes no comfort: for it worships *dead Gods*, *Ps. 106. 28.* & within it selfe it is defiled, *1st. 1. 15.* and *intra se* those Idolaters cared not to murder the 70. brethren of *Abimelech* and *infra se*, it is alwayes in feare of the internall spirits.

Abimelech killed his 70. brethren, and poore *Tonathan* escaped onely: The Iewes have a proverbe, *esto cana leonum, & ne sis caput vulpium*, that is, it is better to have a meane place amongst the righteous, than to be a ringleader amongst the wicked; it was better to be in *his* place then *Abimelech*.

They robd their God *Baal berith* and tooke out 70. peeces of silver to hire *vaine and light brained men*, *Rahim*, light brained men; Hence comes *Raka*, which is a word of disgrace in the Gospel, *Matth. 5.* and hence comes this word *Saracenis*, because they lived upon ex-cursions and robberies, and men of light fashions: The treasures of the Church have beene opened to helpe captives, and those that were in prison; but these opened their treasure here to hire light brained, vaine persons.

They robbed their god *Baal berith* and gave *Abimelech* 70. pieces of silver. See what a Iudgement befell *Abimelech* for robbing of his Idoll; he perished miserable, not onlie for murdering of his brethren, but also for robbing *Baal*, whom hee tooke to bee his God, *Judg. 9. 53.* We have a notable example of this that men should not robbe their Idoles; *Augustine Martellinus* testifieth, that in the dayes of *Marcus Antoninus* and *Vernus* the emperours, that the souldiers spoyled the temple of *Apollo*, and brought his image to *Rome*; There was a little chest of gold which stood in the temple of *Apollo*; that had a little hole in it, which the *Culder* soothsayers had shut up before, the souldiers through covetousnesse

Perkins vob. cap. 4.

What a iudgement befell *Abimelech* for robbing of his Idoll.

Calvin Rodorum. 172.
398.

couſelle opened this hole, thinking to have found a treasure in this cheſt, but there came out ſuch a vile and deadly ſmell out of it, that it raiſed a plague from the bounds of *Perſia*, even unto *France*, and went into *Parthia* and *Media* alſo, and killed thouſand of thouſands there. See what it is for the Idolater to robbe his Idoll.

Queſt. Whether doth hee commit Sacriledge who robbes a falſe god or not?

Whether he commits Sacriledge who robs an Idoll

Anſw. An erroneous conſcience (as the Apoſtle witneſſeth *Rom.* 14. 35. and by the conſent of all divines) bindes a man, for hee that doth contrarie to the Law given by the ſuperiour (holding in his conſcience that it is the Law of the ſuperiour) deſpiſeth his ſuperiour in his conſcience, and is guilty of that ſame ſinne, whereof he is, who tranſgreſſeth the Law of him who is the magiſtrate indeede. If the Kings Herauld ſhould give out the Law otherwaies, then it was firſt ordained by the King, the people are bound to obey this Law, and they who contemne it are juſtly to be puniſhed; which obligation is taken away, when the Kings mind is rightly underſtood; not that this obligation was any thing before in it ſelfe; but onely in the minde of the people who beleaved, that that law was truly promulgated, as it was given out by the King, which apprehenſion of the people bindes them to obey the Law: So he who maketh a promiſe and ſwears by a falſe god, is more ſtrictly bound to performe it, then hee who ſimply promiſeth onely, without an oath; for although this oath conſidered in it ſelfe, bindes no wayes a man more than he had ſimply promiſed; for this is not an oath when one ſwears ſimply by a god who cannot reſiſt the truth, yet notwithstanding becauſe in his erroneous conſcience, he takes the Idoll to be a god, if he performe not that which he promiſed by an oath,

Ggggggggg

then

then he is perjur'd for although this may be nothing or
parte yet as he esteemes of it, it is a sinne not to per-
 forme it: A good conscience and an erroneous consci-
 ence bind, but after a diverse manner: A good consci-
 ence simply bindes, but an erroneous conscience onely
 upon supposition, because it takes that to be the Law of
 God, which indeede is not; Hence we see that the *Sa-
 chemites* were guilty of Sacriledge, robbing their Idoll
Baal berish, whom they tooke to be a god; and the
 tribe of *Dan* was in the same case, *Judge. 18.* when they
 tooke away the Idoll of *Micah*.

If *Achimeldesh* perished miserably for robbing of his
 Idoll, what marvell is it then that these perish miserably
 who rob the true God, as *Iehoiachim* who cut out the
 Lords windowes and sealed his owne house with Ce-
 dar, and painted it with Vermilion; *Ier. 22. 14.* He got the
 buriall of an asse for it. *v. 19.* *Ashabal* was worse, she
 brake up the house of the Lord, and bestowed all things
 dedicated to the Lord, upon *Baalim*; She was slaine by
 the guard, *2 Chron. 33. 15.* But *Balthasar* was most Sa-
 crilegious of all, who tooke the vessels of the house of
 the Lord, and dedicated them to his Idols; and when
 he was in all his pollitic the *Arabs* and the *Persians* came
 and killed him that same night, *Dan. 5. 30.*

The first increase.

The first increase of Idolatry, *Judge. 10. 6.* Then the
 children of *Israel* did evil againe in the sight of the Lord,
 and they served *Baalim*, and *Ashtaroth*, the gods of
 Syria, and the gods of *Zidon*, the gods of *Moab*, and
 the gods of the children of *Ammon*, and the gods of the
Philistines, and they forsooke the Lord, and served not
 him.

Now their Idolatry was mightily increased, when they
 served the gods of all the nations round about them:
 It is a question in the *Epistles*, whether a man may
 keepe intire and true friendship with many or not? So

we

we may aske what sort of worship could the Iewes performe to all these gods?

They served Baalim and Ashtaroth: it is usuall with the Hebrewes (when they joyne the masculine and the feminine together) to comprehend the whole, or very many of the kind which they speake of; as Gen. 1. 7. *He begat sonnes and daughters,* that is many children: So *Eccl. 2. 8. I got me men singers and women singers,* that is, diverse sorts of Musicians: So they worshipped *Baalim* & *Ashtaroth*, that is sundry sorts of Idols.

They served graven images the gods of Syria: *King. 9. 5.* and they are put in the feminine gender, because they fained to themselves, as well women gods, as men gods; diverse sexes are onely for preservation of mortall kinds, but they held their gods to be immortall; why then should they imagine male and female amongst them? Yet the *Platonicks* held, that there were male and female amongst them; and *Trismegistus* thus saith of his *Isis* & *Osiris*.

They worshipped the gods of Syria. There were many of the gods of Syria, according as it was diversly divided. *Syria interamnia*, or *Mesopotamia*: So *Syria sobab*, and *Syria Macha*, and *Syria Danastana*. These had all sundry gods: *Chro. 23.*

They worshipped the gods of the Philistines and of the Ammonites, and yet the Ammonites and Philistines oppressed them eightene yeares, *Judges 10. 8.*

Mark a difference betwix the true religion and the false: when they came to serve the gods of the *Philistines*, and the *Ammonites* they were their deadly enemies; but when they turned from the false religion to the true, then they cherished and loved them. When men came from Gentilisme to Iudaisme, they were called *proselytes*, and the Iewes shewed them all the favours that they did to any Iow: So when they were

When the Hebrewes joyne the masculine and the feminine together then they signifie many.

מִלְכֵי עֵשֶׂת

There were many gods in Syria according to the severall divisions of

A difference betwix the true religion and the false.

converted from Iudaisme to Christianitie, they called them *fratres Indai* *Act. 15.* accounted of them as their brethren. So when men were converted from Gentilisme to Christianitie then they were called *populus*, *1 Tim. 3. 6.* and they cherished them as young plants; therefore the Lord saith to *Jeremie 15. 19.* *Goe not shew to them, but let them come to thee.*

When they cryed unto the Lord in this trespassse, the Lord answered them with a bitter rant, *Judges 10. 14.* *Goe and cry unto your Gods whom ye have chosen, let them deliver you in the time of your tribulation: Bernard saith well, Quod deus dicit cum risu, tu debes audire cum lacu.*

The decrease.

The decrease, *Judges 10. 15.* when the children of Israel said unto the Lord; *We have sinned, doe shew unto us whatsoever seemeth good unto thee, onely deliver us we pray thee this day, and ver. 16.* *And they put away the strange gods from amongst them, and served the Lord, and his soule was grieved for the misery of Israel.* In the originall it is, *Anima eius fuit contrita*, and opposit to this is *2 Cor. 6. 11.* *Our heart is enlarged.*

Verbum huius continet
alteri verbo absque copu-
la premissum agilitatem
et expeditionem
notat attatum;

Heere is the nature of our gracious God showne to us, who is slow to anger, and soone pacified, and at whatsoever time a sinner repents him, hee will put away all his finnes out of his minde; then the Lord arose and had mercie upon Sion, *Psal. 102. 13.*

The seventh increase.

The seventh increase of Idolatry *Judg. 17. 4.* when *Micah* sets up molten gods and graven gods to be worshipped.

Rabbi David observes that this word (God) in all this part of Scripture, which entreates of *Micah* his Idolatry, is alwayes *prophannum nomen*, a prophane name; taken for Idols, except onely in two places: The first in these words (*all the time that the house of the Lord was in Shilo*). The second is *Judges 18. 10.* *The Lord*

hab.

hath given the Land into your hands.

Moses consecrated one of his sonnes to be a Priest in him-
verse 5. Here conspires many irregularities contrary
to the Law, in the consecration of this his sonne. The
first irregularity is in him who consecrates. The second
in him who was consecrated. The third in making an
Ephod to him to serve, who was consecrated. The
fourth in the place where he served after he was con-
secrated, and that was in a private house.

The first irregularitie was this, that hee tooke upon
him to consecrate his sonne. No man takes this ho-
nour upon him, but he that is called of God as *Aa-
ron*.

Que. How could *Moses* consecrate *Aaron* and his sons.
Levit. 8. 12, 13. seeing he was not of the sonnes of *Aa-
ron*?

The common Answer here is this, that he did it at
the commandment of God extraordinarily, at the first
establishing of the Priesthood. But there is more in it
then this, for *Moses* was a Priest of God, *Psal.* 99. 6.
Moses and *Aaron* amongst the Priests. Heere *David*
tearmes *Moses* a Priest as well as *Aaron*, and *Moses*
Gerundenfis saith, that he was a Priest, and therefore offe-
red incense first, and the Hebrewes call him *Sacer-
dotem Sacerdotum* the greatest Priest, and that *Moses* offe-
red a burnt offering on the Altar, it is cleare *Lev.* 8. 28.
and *Hiscaini* saith, that all the seven dayes *Moses* offe-
red, and in the eigth day, he said to *Aaron* from hence-
forth comethou, and serve in this ministration, after that
Moses had consecrated *Aaron* and his sonnes, *Moses* chil-
dren are not reckoned amongst the Priests, but amongst
the Levites, *1 Chron.* 23. 12.

Ans. *Aaron* and his sonnes were those who conse-
crated, who was it then that consecrated when the Priest-
hood was out of the right line, from the time of *El-*

Many irregularities in
this, when *Moses* con-
secrated his sonne to be
a Priest.

The first irregularitie.

Moses was first a Priest
and consecrated the
Priests to the Lord.

The Priesthood in the wrong line in Eli his time, in Abiathar his time, in Ahimelech his time, and his brother Abiathar his time, and then restored to the right line in Sadock.

The Priests who came of Ithamar and did consecrate, being in the wrong line, *peccant usurpatione tituli*, yet there consecration was valid.

(who descended from Ithamar and not from Eleazar) *Chron. 24. 3.* to the time of Sadock, who was restored by Solomon to the Priesthood?

Ans. These Priests although they were not in the right line, when they entered into the priesthood and although their entry was by usurpation, yet being entered their consecration was lawfull, for even as a tyrant *Peccat usurpatione tituli*, yet he sinnes not in Judging and giving out sentence, and the subjects are bound to obey him, and untill he bee devided of those usurped titles, his edicts have strength to bind the subjects, so long as the tyrant stands they are to obey him, and *implicite* he hath the approbation of the subjects, that is, they wish that hee may doe Justice so long as he rules: The Romans subdued the Jews and made them their captives, and the Jews by their tacite consent acknowledged them as their Lords and masters: therefore Christ bids them, *Give tribute to Caesar, Mat. 22.* So when they were carried captives to Babylon, the Lord bids them pray for the peace of Babylon, *Jer. 29. 7.* the people gave there tacite consent to the Babylonians, and although they led them captive, yet they were to pray for them as there superiors, so the Priests although they sinned in usurpation of the priesthood, as not being descended of Aaron, yet *durante tali statu*, so long as they continued, their consecration was valide, and they had gotten the tacite consent of the people by prescription of time.

Quest. 3. Who consecrated the high Priest after his fathers death?

Ans. An inferior Priest did consecrate him, see *Exod. 29. 29. Num. 20. 26. 28.*

Quest. 4. When the Idolatrous Priests hand was filled and a peece of flesh put therein, whether had hee right to sacrifice and consecrate or not?

Ans.

Ans. None at all; for out of the Church there is no consecration, therefore *Jonathan* in his Challenge Paraphrase, calles him not *Cohen*, but *Gomer*, that is, a heathen Priest, *1st. 18. 30.* the same phrase of sitting of the hand is used in consecrating of *Abraham's* Priests, *Gen. 13. 9.* and yet *Israhham* had no power to consecrate them; & the water which came out of the rock, *Ex. 17. 6.* was a sacrament to the *Israelites* when they dranke of it, but when the beasts dranke of it, it was no Sacrament to them: so this consecration was no consecration to them, who were out of the true Church. And as *Israhham* although hee was truly circumcised by *Abraham*, yet to his posteritie who left the true Church, and used circumcision still, it was no Sacrament. So this consecration out of the Church, was no consecration to them, and they had no more right to it, than the heathen hath to the true mans purr, when he takes it.

The third irregularitie in this consecration was this, that he made an Ephod for his sonne to serve this idol with.

There were three sorts of Ephods, the first was a religious Ephod, such was the Ephod of the Priests. The second sort of Ephod was a polinicke, or civill Ephod, which *David* wore when he danced before the arke, and that which *Samson* made, and left at *Ophe*. The third was an Idolatrous Ephod, which is joyned here with *Teraphim*, and not with *Urim* and *Thummim*, as the Lords Ephod was.

The fourth irregularitie was this, when hee was consecrated, he sacrificed in a private place, his fathers house, and not in *shiloh*, in the place where the worship of God was performed at that time, and this was as badde as if hee had sacrificed in the high places, or in the groves.

Then it was added, they did this because there was no king in *Israel*.

Observe

No consecration out of the Church.

כד
כומר

From sanctifying A
the whole man
the whole man
the whole man

Three sorts of Ephod.

Kingly government
the best government

ET
CIC

A magistrate must
have a care both for
maintenance of religion
and Justice.

Threefold of Ephraim

Observe here first that Kingly government is the best government, and a King here is put for a best magistrate; because the Lord was to bring in this Kingly government among them; Therefore they were called Kings, before the institution of Kings; as *Moses* is called a King, *Gen. 36. 31. Deut. 33. 5.* And because Kingly government was the most excellent government, therefore is that finding things take their denomination from a King, as the Kings lawes, *Num. 24. 8. To the Kings highway. Num. 20. 17. So the shout of a King, Num. 23. 21.* that is a joyfull shout, as when they were choosing a King.

They committed this Idolatrie, because there was no King in *Israel*: for they abused the Levites wife, because there was no King in *Israel*, *Judg. 19. 1.* Here we see that the magistrate is *iustus utriusque tabula*, and it belongs to him to vindicate the worship of God: Idolatrie is *iniquitas iudicium*, *Iob 31. 28.* That is, it is to be punished by the Judge; and to punish wrongs done by men to men: there are two pillars strong like *akin*, and *Agam*, a King *Job 41. 11.* Justice and religion; when these two faile, then the *land melts*, *Psal. 124. 3.* the *Heavens* by the world is upholden by three things, *Super legem, super cultum sacro, & super retributione beneficiorum*, when these three faile, then the world goes to decay, *Job 37. 36.*

Now *Micah* will have another Priest then his sonne, a Levite of *Judah* to be his Priest.

How could he be a Levite, and of *Judah*, for the Levites were not of the tribe of *Judah*.

Answer: Hee hath beene of the tribe of *Levi* by his mother, for women of one tribe might marrie with men of another tribe; providing that they were not hereticks, then they were alwaies bound to marrie within their owne tribe, to keepe the inheritance distinct.

Micah

Acobah chused this Levite to sacrifice; but the Levites might not sacrifice, nor inquire any thing of the Lord, but by the priests. When the Tabernacle was to be taken up, or set downe, no stranger might come neare it; here all are called strangers, who are not priests or Levites, *Num. 1. 51.* But when they were to sacrifice, no stranger might sacrifice; that is, neither Israelite, nor Levite, *Num. 3. 10.* Therefore when he chose a Levite to sacrifice, here there was a great irregularitie: their callings were two distinct callings: the Levites did some things which the priests might not doe, as to carry the Arke: therefore *Pezza* was killed who touched the Arke being a priest; and the Levites might not sacrifice under the paine of death, *Num. 3. 10.*

The Levites might not sacrifice.

The calling of the Levites and the priests were two distinct callings.

This wandering Levite was reduced to great misery, and he was content with a poore portion: It was a great curse upon the posterity of *Eli*, when they should come and crouch for a peece of silver, and a morsell of bread, and should say, *Put me I pray thee into one of the priests offices, that I may eate a peece of bread,* *1 Sam. 2. 36.* So when this base Levite sought to be a priest, and was content with ten shekells of silver a yeare, and a suite of apparell, and his victuals, *Judge. 17. 10.* then he came and crouched downe for a peece of silver and a morsell of bread.

None that served in the temple or tabernacle in the basest office did it for nought, as they that shut the doores, and kindled the fire, *Mal. 1. 10.* or the *Nethinims*, *Isa. 9. 27.* who hewed the wood for the sacrifices, and drew water for the temple, or the Levites that flead the beasts, or the Priests that offered the sacrifices; all had plenty enough, there was bread enough in their fathers house: but this miserable man contents himselfe in his Idoll service, with a sute of apparell, his victuals, and tenne peeces of silver.

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Hee desires to be a priest that he might eate bread, 1 Sam. 2. 26. When they desired to be in this holy calling onely to eate, and not to serve God in it, then they were mercenaries. The Morallists observe, that some games and recreations are honest, when men use them onely for recreation, as to fish, and to hunt; but if a man doe fish onely for gaine, or goe a hunting onely to make profit by it, then it becomes ignoble, & *questus est sordidus*, it is base gaine: much more if a man turne this high calling to gaine, it becomes a base calling: When these greedy dogges, *Esay* 56. 11. cannot be satisfied; and when they seeke the peoples goods, but not themselves, 2 Cor. 13. 14. and fleece the flocke, but feede it not, *Ezech.* 34. 3. *tunc mercantur animas*, they sell the soules of men, 2 Pet. 2. 3. and sell the soules of the people for handfulls of barley, and peeces of bread, *Ezech.* 13. 19. then they feed the flocke for filthy lucre, 1 Pet. 3. 2.

The eight increase.

The eight increase of Idolatry; when the whole tribe of Dan fell to Idolatry, *Iudg.* 18. and went a whoring after those *Teraphims*. Jonathan who was a priest to a poore family before; now he becomes a priest to the whole family of Dan. This Jonathan was the grand child of Moses, Moses begat Gershon, and Gershon begat Manasseh, and Manasseh begat Jonathan, *Iudg.* 18. 30. This Manasseh was the father of Jonathan, but because he and his son Jonathan were so unlike to Moses; therefore they write him in the text Manasseh, but in the margine they write him *Moshe*, elevating the Nun; they write him *Manasseh*, because they held him to be an Idolater like Manasseh; and they write him in the margine *Moshe*, because hee was naturally descended of Moses.

This might seeme strange that Moses, (who was such a faithfull servant in all the house of God, *Heb.* 3. 5. and
always.

מנשה

*Manasses studio, et
imitatione impietatis,
Mosis filius profapia.*

alwayes hated Idolatry; should have a grandchild who is such an apostate and open Idolater: this a man might thinke should breed great discouragement in the hearts of faithfull men, when they see their posteritie so degenerate from the truth: but men who are faithfull, and stand within the covenant, must comfort themselves, not by looking downe to those who come of them, but by looking up, and marking their antecessors of whom they are descended: And even as in the right succession of the inheritance in Israel, they reckoned upward alwayes; So must we doe in the spirituall covenant. The Iewes saith, if a man died and had no children, then the inheritance came to the father, both the inheritance of the male and the female, unlessse there came in one who married his brothers wife after his death; and they make the dead father as though he were alive, that the right order of succession might be known, and so the male children succeeded; and if there were no males, then the females succeeded, and if they failed, then the inheritance ascended to the grandfather, and to his other children if he had any more, and they ascended still up to Adam: therefore the Iewes say that there is not a man in Israel, who wants an heire, but he may reckon it up to Adam.

Abraham.

Isaac.

Jacob, Esau.

Levi, Dinah a daughter.

Reub, Gershon, Merari, Ecobebed a daughter.

Amram, Izahar, Hebron, Vzziel.

Moses, Aaron, Miriam a daughter.

Now in this genealogie Amram dying, the question is, who shall be his heire: If Moses and Aaron be alive, first, Moses succeeds, and if he die, Aaron; and if both die, then Miriam; but if all the three die without posteritie,

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then

The faithfull who are within the covenant, must comfort themselves by looking up to their good predecessors, and not to their bad posterity.

Vide Stelden de successione habitorum.

then from him it descends to the sonnes of *Amram*, *Isaac*, *Hebron* and *Veziel*, and so at last ascends to *Abraham*. So here in this spirituall reckoning we must ascend upward; although *Manasseh* be an Idolater, and his sonne *Jonathan*, *Iudg.* 18. 30. yet *Moses* will not want an heire; Let him looke to his faithfull predecessors, they are his heires, and hee may reckon up to them.

Verna domus quid.

The children of the handmaid were their masters, and *David* alludes to this.

This will minister great comfort to the faithfull parents, who have bad children, that they are descended of godly parents: This was *Dauids* comfort (who had leud children) *Psal.* 86. 16. *Have mercy upon me, and give strength unto thy servant, and save the sonne of thy handmaid.* This was his comfort, that he was the sonne of the Lords handmaid; for they that were the children of the handmaid were their masters, *Exod.* 21. 4. and they were said to be home borne, *Ier.* 2. 14. So *David* being borne within the Church of the Lords handmaid, rejoyceth that hee is Gods child; and although these pedegrees in our ascending be often broken off, yet the covenant is valid and of force still, in respect of the first promise, *Esay* 64. 3. *Thou art our father, although Abraham hath forgotten us, and Israel doth not know us;* that is, although we have broken the covenant and have not followed the footsteps of our faithfull predecessors *Abram* and *Isaac*, who (if they were alive) would not acknowledge us for their children, nei her doe we thinke our selves worthy so to be reckoned; we leane only on the free promise of God in Christ Iesus, which we know to be most sure, as God himselfe is constant.

Jonathan descending of *Moses* fell to Idolatry; All fathers transmit to their children originall sinne; *Gen.* 5. It is said of *Adam*, that he begat a sonne to his owne Image, that is, to his corrupt Image; but other things
parents

Fathers transmit to their children originall sinne onely.

parents cannot transmit to their children, as a seeing father sometimes begets a blind sonne, *Iohn 9.* neither can he transmit those things which hee hath acquired by Art to his child; as a Musitian begets not a Musitian; So he cannot transmit his infused gifts to his child; as *Salomon* could not transmit his wisdom to his foolish sonne *Rehoboam*, far lesse can he transmit grace unto his posterity, as *Abraham* could not transmit grace to *Ishmael*, neither could *Moses* to his grandchild *Jonathan*; but God only can beget children to his owne Image: Therefore the Lord saith, *Be ye holy as your heavenly Father is holy*, 1 Pet. 1. 16.

In this last increase of Idolatry under the Judges, it is to be considered that first the *Danites* commit sin in taking away *Micahs* Idols, and by seducing his Priest. Secondly, that *Jonathan* and his sonnes become Priests to the tribe. And lastly how long this Idoll remained in *Dan*.

First they take away *Micah* his Idols by violence *Judge. 18. 18.* they stole them not away secretly, but took them by violence, six hundred men came to take them away: these were called *aggressores*, who came by force to take a thing.

They stole his gods; the gods which they affected so much, and loved so dearly. See how *Laban* expostulates with *Rachel* for stealing his gods: The Idolaters preferred their Idoll gods to all their ornaments and comeliness: when the Gaulles besieged the Capitoll, because they had no strings to their crossbowes, the women caused to shave off their haire to make strings thereof, in defence of their Palladium, and their gods. And they preferred their Idols to their deare parents; When the Grecians burnt Troy, pitying their captive enemies, they gave every one their choise to carry away that which they liked best; *Aeneas* made

H h h h h h h 3

choise

The Idolaters preferred their Idols to all that which was most deare to them.

Celins pag. 689.

Seneca declamatoriumus. 4

choise to carry away his gods, before his old father, and therefore he was called *Pius Aeneas*: they preferred not onely their gods to their Parents, but also to their lives; As *Mecellus* when he saw the temple of *Vesta* burning, he ranne into the fire to save the Palladium, and very hardly he escaped with his life, yet he lost his eyes and his Priesthood; for no man who wanted a member might be a Priest in the temple of *Vesta*.

They tooke away his gods: If a Christian should steale the Idols of an Idolater, that were but theft; but for an Idolater (who holds Idols to be gods) to steale Idols were sacrilegious theft. And they being men of the same profession and zealous as it might seeme in their profession, this aggravates their sinne; for the unitie of profession should bind men one to another.

In *Israel* they had sundry dialects whereby they were discerned,

They knew the Levites voyce. In *Israel* they had sundry dialects, as some said *Shibboleth*, and others said *Sibboleth*; The *Ephraimites* were discerned by their lisping; and *Peter* was knowne to be a *Galilæan* by his speech: And so they had about *Ierusalem* a peculiar dialect of their owne *Act. 2. 8*. Some of them said *Aeldama*, and others *Akaldama*, so here they knew the *Levite* by his peculiar dialect.

They desire this Priest to aske counsell of God for them, And he answers them according to their humour: *Goe in peace, for the Lord is in your way where ye goe*, hee will goe before you and assist you: flattering Prophets spake alwayes *placenta*, as the false Prophets did to *Ahab*. These are bad Physitians who give alwayes phisick according to the patients humour.

Next they perswade him to goe with them, and to leave *Micah* his house.

Micah and his family follow to restore their gods, and *Micah* seeing that he was not able to recover them,

he

he falls out into this pitifull speech; *Ye have taken away my gods, and my priest, and what have I more.*

We may learne of this Idolater *Micah* to esteeme more of God and his worship then of all things beside: *El* his daughter in law, when the Arke of God was taken, called her sonne *Ichabod* no glory: That is, when the Arke was taken, all glory was gone from *Israel*; She was more sorry for the taking of the Arke, then for the death of her father in law, and of her husband.

They dissuade *Micah* from following of them for feare of his life *verse 25*. *Least thou lose thy life with the lives of thy household.* In the originall it is, *Ne colligas animam tuam, & animam domus tua*, that is, least thou dye and thy household: (*to gather*) is usually put for (*to dye*) in the Scripture; as *Gen. 49. 33*. *Jacob* is said to be gathered unto his people. So *Psal. 16. 9*. *Gather not my soule with sinners, neither my life with bloody men.* So *Num. 20. 24*. *Aaron* shall be gathered to his people. So *Hosea 4. 3*. *Wives shall be gathered*, that is, they shall be taken away. This phrase *to be gathered to their fathers*, is as well spoken of the wicked as of the godly; as *Ismael* was as well gathered to his fathers as *Abraham*, *Gen. 25. 17*. Therefore this will not follow, such a man was gathered to his fathers; therefore he was elect and chosen of God: this is meant onely of death, which is common both to the good and the bad.

Jonathan and his sones become Priests to this tribe of *Dan*. This tribe fell first to Idolatry; and therefore was first carried away to the captivitie, *Ier. 8. 16*. the snorting of the horses is heard in *Dan*, that is of *Salmanassar* who carried away this tribe first: So that when all the tribes were sealed in the forehead, *Dan* is omitted, *Revelation 7*. which wants not a myste-
rie.

Lastly this Idolatry lasted in the tribe of *Dan*, unto the

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What the Hebrewes
meane by gathering
of the soule.

PDN

The Tribe of *Dan* fell
first to Idolatry, and
therefore were carried
away first to captivity.

This Idolatry of the
tribe of *Dan* lasted to
the captivitie.

By the day of the captivity is meant the captivity of the Philistines when the Arke was taken.

the day of the Captivity of the Land, and verse 31. all the time that the house of God was in *Shilo*: By the day of the captivity of the Land, here is meant, that time when the Philistines oppressed *Israel* mightily: it must not be taken here for captivity, which was in the time of *Senacherib*; for *David* would not have suffered this Idoll to have beene in *Dan* all this time; it must bee taken then for this captivitie of the Philistines, and all the time that the house of God was in *Shilo*; then the scourge of the Philistines came upon *Israel*: conferre 1 *Sam.* 4. 3. with *Psal.* 78. 60. and ye will see this clearely *Psal.* 78. 58. He gave his strength to the captivity, and they provoked him with their high places, and moved him to jealousy with their graven Images. This *Micah* his image was one of them that moved the Lord to jealousy most.

The Arke of the Lord was in *Gilgal*, *Shilo*, *Nob*, *Gibeon*: It was in *Gilgal* all the time that they were subduing the Land, and dividing of it for foure and twenty yeares: it was in *Shilo* till the death of *Eli* three hundred sixty and nine yeares: after the death of *Eli*, *Shilo* was destroyed, and the Arke was carried to *Nob*, where it remained to the death of *Saul* thirteene yeeres, and it stayed in *Gibeon* untill the Temple of *Salomon* was builded; fifty yeares after *Eli* his death, fell this captivity of the Land, the Arke was taken; then the Lord forsooke the habitation of *Shilo*; and delivered his power and strength to the captivity, *Psal.* 78.

The greatest Judgement befell them when the Arke was taken away.

Greater was the judgement which fell upon *Israel* for this Idolatry, then for all the former: for this Idolatry he left *Shilo*, the Arke was taken captive, and the people; *Eli* brake his necke, and his sonnes were kil'd.

Idolaters thinke that they have all happinesse and

and prosperity by their Idols, *Ier. 44. 18.* Since wee left off to burne incense to the queene of heauen, wee have wanted all things; But marke what the Lord sayes of these Idols, and makes the *Israelites* confesse the same, *Ier. 3. 24.* Shame hath deuoured the labour of your fathers from your youth, (that is, from your Idols) their flocks and their herds, their sunnes and their daughters. *Micah* when he set up his Idols flattered himselfe, *Iudg. 17. 13.* Now I know that the Lord will doe me good. But the Lord sayes *Dent. 27. 15.* Cursed bee the man that maketh any graven or molten Image an abomination unto the Lord, and all the people shall say Amen. But happie is the Church when she sayes, *Hos. 2.* I will goe and returne to my first husband, for then it was better with me then now.

At this time there fell out a filthy fact in *Gibeah* in the tribe of *Beniamin*; for there the men of *Gibeah* abused the *Lewites* concubine, so that she died by the violence done unto her: there the ten tribes made warre against the *Beniamites*, & although *Beniamin* were the children of iniquitie, yet they prevailed against the ten tribes, because the ten tribes at this time were infected with *Micha* his Idolatrie.

Idolatrie is a viler sin then the sin of *Gibeah*, *Ho. 10. 9.* It is a viler sin then the sin of *Sodome*, *Eze. 16. 46.* It is a sin like unto bestialitie, when a man lyes with a beast, *Eze. 23. 20.* what sinne then can be greater then Idolatrie.

And thus they committed Idolatry from age to age, while the *Iudges* ruled them, untill God was wroth and greatly abhorred *Israel*, *Psal. 78.*

In *Samuels* dayes they worshipped *Baal*, and *Astha-*
1. *Sam. 7.*

The decrease of this Idolatry was 1 *Sam. 7. 6.* when the people gathered themselves together to *Mizpeh* and drew water, and powred it out before the Lord, and fasted

A filthy fact committed in *Gibeah* at this time.

The *Beniamites* prevailed against the *Israelites* because of their Idolatrie.

Idolatry exceeds the sinne of *Gibeah* and the sinne of *Sodom*, and matcheth bestialitie.

Of the increase of Idolatry under *Samuel*.

What is signified by
powring out water
before the Lord.

on that day and said there, we have sinned against the Lord: to powre out water in the Scripture signifies to powre out a thing abundantly, *Deut. 12. 16. ye shall not eat the blood, but powre it out upon the ground like water.* So *Gen. 49. Reuben is poured forth like water*; that is, he hath given himselfe over altogether to lust; And the Scripture expresseth this their repentance by *powring out of water* rather then by powring out of any other liquor; for although ye should powre out oyle, or honey out of a vessel, yet some of the liquor would still remaine in the vessel, & the smell also, But when water is poured out of a vessel, nothing remaines, no not the smell. By this *powring out of water*, they signifie that they would altogether renounce their Idolatrie, and that not so much as the tangue or smell of it should remaine among them.

Samuel reprooves them for choosing of a King; then they are terrified with thunder in the time of the wheate harvest: Lastly, hee diswaides them from Idolatrie, *1 Sam. 12. 12. and 17. 21.*

Hee rebukes them for choosing of a King. Kingly government, was the government which God was minded to erect amongst them, they had three commandments given to them, when they were to enter into *Canaan*, first to cast out the *Canaanites*, the second to choose a King; and the third to build the temple. The Lord was minded then to give them a King, but hee was angry with them, because they would have had a King, such as the nations had. Againe hee was angry with them, because they were weary of *Samuels* government, and likewise for anticipating the time, the *Jewes* said of them *comedimus immaturam uvam*, they ate the grape before it was ripe.

He terrifies the people, calling upon the Lord to send thunder

thunder in the wheate harvest, when it was the most cleare and faire season of the whole yeare, at the Pentecost, or about the Pentecost, therefore it is called *festum messis*. If it had beene in the time of the Barley harvest, at the *Pascha*, it had not seemed so strange a thing to the people to have heard thunder, for then the clouds abounded more, and *Jordan* did overflow the banks thereof by the melting of the snow upon the mountaines.

The Lord caused it to thunder, God hath two sorts of voyces by which he speakes to men. The first by his voyce in the thunder, *Psal.* 29. secondly by his voyce in the Temple, *Psal.* 26. 9. The first is an inarticulate voyce, the other is articulate; sometimes he both thundered and spake at once; and when they came together, then his articulate voyce was called *bath cal glia vocis*. He gave his law with thunder, *Exod.* 19. and in sundry of the Revelations shewen to *Iohn*, with the voyce there was thunder *Chapter* 4. 5. and 6. 1. and 10. 3. therefore we reade, *Iohn* 12. 18. when there came a voyce from heaven, the people who stood by, some of them said it thundereth, and others of them said, an Angel speaketh unto him, the reason of this was because the Lord usually spake to them in the thunder, but here when the people were terrified, hee spoke not to them in the thunder, but terrified them and comforted them by *Samuel*.

Lastly, he prayeth for the people, & diswadeth them to turne aside; for then they should goe after vaine things which cannot profit nor deliver, *1 Sam.* 12. 21.

This Idolatry spread more in the time of the Kings, then it did under the Judges; all the Kings of *Judah* committed Idolatry, or else by their oversight tolerated it.

All the Kings of *Judah* sinned except three, *Syrac.* 40. *David*, *Ezekias*, and *Iosias*, that is all committed Idolatry

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There were three kings of *Judah* most excellent Kings.

trie or did tollerate it, except these three *Iehosaphat* he did not tollerate Idolatrie, yet because he made affinitie with *Ahab*, 2 *Chro.* 18. 2. and joyned himselfe with *Ahakiah* King of *Israel*, who did verie wickedly, 2 *Chron.* 20. 36. because he did these things, hee is not reckoned amongst the first three of the Lords worthies, amongst the Kings of *Judah*, *David* was most zealous for the glorie of God, and is set downe as a paterno to other Kings, 2 *Chron.* 29. 2. *Ezekias* did uprightly as his father *David* did, therefore *Ecclesiasticus* 47. 2. *David* is compared to the fatt of the peace offerings; All the peace offerings was the Lords, but the fat was his after a speciall manner, because it was wholly burnt to him; So *David* exceeded all the rest of the Kings in zeale; Therefore the zeale of Gods house did ease him up, *Ps.* 69. 9

Amongst the Kings of *Egypt* or *Pharaohes*, some of them were *Akakoi minime mali*; they favoured the people of God, as *Abrahams*, *Pharaoh*, *Iacobs Pharaoh*, and *Iosephes Pharaoh*. Others of them were *Kakoi* badde, as *Pharaoh Ophrah*, *Ier.* 44. and *Pharaoh Neco*, *Ier.* 46. and some of them were *Kakoi*, as *Moses* his *Pharaoh*.

Among the Kings of *Israel* there were none good, they were either *Kakoi*, or *Kakoi*. they were either bad, or very bad, none of them were *akakoi* not evill; They sucked the milke of Idolatrous superstition in the daies of *Ieroboam*, whereunto they were addicted alwaies, so long as the common wealth indured even the reigne of nineteene Kings.

But amongst the Kings of *Judah* some were *βειητοι optimi*, as *David*, *Ezekias* and *Iosias*; some of them were *Αγαθοι boni*, as *Iehosaphat*, *Asa*, and *Manasseh*. *Manasseh* is reckoned amongst the good kings; because his end was good *Eze.* 18. Some of them were *Kakoi* as *Vzziah* was, who began well, but his heart was lifted up and he fell away from the Lord afterward, and some of

A collation betwixt
the Kings of *Egypt*,
the kings of *Israel*, and
the kings of *Judah*.

of them were ^{as} most wicked, as *Ammon* and *Moab*, but there were none of them ^{as} *Ammon* and *Moab*.

Object. But it may be said of *Iosias*, that the remnants of *Baal* were not taken away in his tyme; *Zechar.* 1. 4. why then should he be reckoned amongst the best Kings?

Answer. He studies to cut away the remnants of *Baal*, which he could not finde out at the first, because *Idolaters* are very subject to cover their Idolatry.

The first increase of Idolatry under the Kings was in *Salomons* dayes, *1 Kings* 11. 5. When *Salomon* went after *Astartoth* the goddessse of the *Zidonians*, and after *Milcom* the abomination of the *Ammonites*. The Lord gave *Salomon* wisdom above any, he excelled the wisdom of the East country, and all the wisdom of *Egypt* in naturall wisdom; The Lord gave him a heart as large as the sand of the sea *1 King* 4. 29. the Lord loved him and called his name *Jedidiah*, *2 Sam.* 12. 25. The Lord appeared twice to him, *1 King* 9. 10. The Lord made choise of him to be one of his secretaries to write a part of the holy scriptures: It was hee who builded the temple, and bestowed infinite charges upon building of it; It was he who consecrated the Temple; It was he who offered when the Temple was consecrated 10000 oxen, *1 King* 8. 63. and 120000. sheepe; It was he who prayed for the people and blessed them, *1 King* 8. 55. It was hee who was a speciall type of *Christ*: It was hee who fell not away untill his old age, and although the Lord threatned him, that hee would rent his Kingdome for this his Idolatry, yet hee continued still in it, *1 King* 9. 11. and was not a whit bettered by the threatnings of the prophete, and herein he seemes to be worse then his foolish sonne *Rehobam*, for when the Prophet *Senajah* came to diswade him, for to fight against *Ierobam*, hee left off his purpose, and went backe againe, but *Salomon* lay long in a Le-

The first increase of Idolatry amongst the kings was in *Salomons* tyme.

What great blessings the Lord bestowed upon *Salomon* before hee fell.

The decrease of this
Idolatri when Salo-
mon wrote his booke
of Ecclesiastes.

Causes from which
congruence.

Reasons proving that
Salomon wrote this
booke after his repen-
tance.

thargie, before he awoke; who would have thought that the dragon with his taile could have pulled downe so farre this shining starre; and when we see such a great Cedar of Lebanon as this to have fallen, Let us with feare and reverence worke out our salvation.

The decrease of this Idolatri was, when Salomon wrote his booke of Ecclesiastes in a publike testimony of his repentance. Salomon wrote three bookes: the first is his Proverbs, and it is intituled, *The Proverbs of Salomon the sonne of David King of Israel*; a fit booke of morall instructions for a King to write to his subjects: then he wrote his booke of Ecclesiastes to the Church after his fall, when he was gathered to the Church againe, and he begins this booke thus, *Vanity of vanities*; and by vanities here he meanes especially Idolatrie; for Idolls are the Gentiles vanities, *Jonah 2.* and *Jerem. Alf. 14. 15.* and he shurs up this booke thus, *feare God and keepe his commandments*; which shewes that Salomon renounced the vanities of those Idolls: And the last booke which he wrote, was, *the Song of Songs*, which is the most excellent of all songs, yea, and of all Salomons Songs, wherein his heart is elevated in describing this spirituall conjunction betweene Christ and his Church, under the termes of a marriage made with his queene, when he married Pharaos daughter.

It is cleare that Salomon wrote this booke after his repentance, and after that hee had tried all sorts of vanities, and not before his fall: for in this booke hee describes his wisdom, his power, the buildings, and the glory of his house, which answers to that which is spoken of him, *1 King. 7. 9, 10.* at the least he spent twentie yeares before all these things were done; then he spent thirteene yeares in building of his house; then adde to these five or six in repairing the citie, and in building of the cities in the desert: so that by this time hee had bene

beene fortie or fiftie yeares old; and adde to those the sending of the ships to Ophir; which hee sent to fetch home gold, *Eccles. 3.* then hee tells how much hee was givento women (*I found a woman more bitter than death, Eccles. 7. 26.*) and of a thousand wives and concubines which he had, there was not one which he could trust, *Eccles. 7.* and these all he found but vanities. Hee could not doe all those things, and have experience of all these vanities; but in a long time.

Bellarmine goes about to prove out of the text, that this booke was written before *Salomons* fall, because he saith, *my wisdom remained with me, Eccles. 2. 9.* But his wisdom could not remaine with him, when he fell so filthily: therefore (saith hee) this booke was written before his fall.

Ans. The wisdom which remained with him, so long as he went astray from the Lord, was his carnall wisdom; and his spirituall wisdom was buried all this while untill the time that he repented.

The reasons in particular which shewes *Salomon* his repentance, are those.

First, *Salomon* was a Prophet of God, and a Pen-man of holy Scriptures; now all the Prophets of God were holy men, *Luke 1. 70.* therefore *Salomon* was a holy man, although he was overtaken with those vanities for a while.

The second reason is taken from the promise of God, *2 Sam. 7. 14. I will be his father (saith the Lord) and he shall be my sonne; if he commit iniquitie, I will chastise him with the rods of men, and with the stripes of the children of men* (that is, with stripes that men are able to beare) *but my mercy shall not depart away from him; as I took it from Saul, whom I put away before thee.*

The third reason, *Salomon* is set downe for an example of imitation, and he is commended who followeth him;

Rehoboam

Salomon was a holy Prophet of God; therefore he was not a reprobate.

The second reason that hee was not a reprobate is taken from the promise of God made to him.

The third reason because *Salomon* is set downe for an example of imitation, and he is commended who followed him.

Rehoboam walked in the way of *David* and *Salomon*, the first three years, *2 Chron. 11. 17.* Hence it followeth, that *Salomon* hath repented him of his former vanities, and died a sonne reconciled to his God: and as the evill beginning of *Manassch* shewes the bad end of *Ammon*; So the good beginnings of *Rehoboam* shewes the good end of *Salomon*.

What things are to be observed when the Kings of Israel and Judah are set downe for examples.

When the Kings of *Judah* and *Israel* are set downe for examples; these things are to be observed. First, if the wicked sonne follow his fathers wicked footsteppes, without repentance, then both perish, *2. King. 15. 9.* Secondly, if the wicked king repent him of his sinne, and his sonne be said to follow his fathers footsteppes; then he is said to follow his fathers footsteppes onely in the time of his vanities. It is said of *Ammon*, *2 King. 21. 21.* that he followed his father, and he worshipped those Idols which his father worshipped: This is to be understood that hee followed his father in his badde dayes, and not in his last dayes, when he repented him of his sinnes. Thirdly, when the King repents him of his former leud life, and his son is commended for following his fathers footsteppes; then it is to be understood, that the sonne followed his fathers footsteppes in the end of his life, and not in his former wicked dayes; and thus *Rehoboam* is said to have walked in the wayes of *David* and *Salomon*, *2 Chron. 11. 17.* that is, he followed *Salomon* his father in his last yeares when he repented. Fourthly, if the King carrie himselfe well in the beginning of his reigne, and fall afterward, then his sonne is said not to follow his footsteppes; and the reason of this is given *Ezech. 16. 24.*

The second increase of Idolatry.

The second increase of Idolatry under the Kings, was after the dayes of *Salomon*, when the tenne tribes fell away from the house of *David*; and *Ieroboam* erected golden calves to be worshipped in *Dan* and *Bethel*.

After

After that, the ten tribes separated themselves from the house of *David*: The tenne tribes are called the house of *Israel*; and those that cleaved to *David*, are called the house of *Judah*: So the ten tribes are called *Ephraim*, and *Ioseph*; they are called *Ephraim*, *Psal.* 80. 2. because their first king was of *Ephraim*.

Ieroboam changed foure things in the worship of God at this time; and therefore it is laid, he drove away *Israel* from the Lord, and made them to sinne a great sinne, 2 *King.* 17. 21 or fecit *Ieroboam* *Israel* avolare a domino, he made them to flie away from the Lord.

He changed first the place, 2 *Chron.* 7. 16. 1 *King.* 12. 14. Hee placed those calves in *Bethel*, and *Dan*. The name of this *Bethel* (because the Idoll was erected there) was changed, and it was called *Bethhaver*, the house of vanitie, and not *Bethel* the house of God, 1 *King.* 12. 30. And this thing became a sinne; for the people went to worship before the one, even to *Dan*; *Ieroboam* pretended the ease of the people, when hee set up those calves; he would not have them to goe up to *Ierusalem* to worship. Therefore he set up one Idoll in *Bethel*, in the South side of the country, and an other in *Dan*, in the North side of the countrie, that they might goe there the more commodiously to worship; yet notwithstanding they were carried after their Idolls, as with a whirlwinde, 1 *Cor.* 12. 2. that they would runne from the South to the North, for the worshipping of those Idolls, and would not be content with their Idoll which they had neare hand in *Bethel*, but they would runne to *Dan* also and worship.

Secondly, *Ieroboam* changed the signes of Gods presence, and put in two golden calves in their place.

Thirdly, hee changed the time of Gods worship, 1 *King.* 12. 32. he offered on the altar which hee made

Ieroboam changed foure things in the worship of God.

The text reading, and the marginall reading.

He changed the signe of Gods presence.

He changed the time of Gods worship.

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He made the basest of
the people priests.

Whether the sinne of
the ten tribes, or the
sinne of *Judah* was
greater.

in *Bethel*, the fiftenth day of the eighth moneth which he had devised of his owne heart.

Fourthly, hee made the basest of the people priests, *1 King. 12. 31.* And *Iosephus* holds that *Ieroboam* himselfe played the part of the highpriest, *1 King. 12. 33.* It is said in the originall, that he went up upon the Altar sacrificing to the calves that he had made.

Quest. Whether was the sinne of the ten tribes, or the sinne of *Judah* greater when they committed Idolatry.

Ans. The Idolatry of the tenne tribes was greater extensive: It was further extended and dured longer than the Idolatry of *Judah*, but intensive, *Judah* his Idolatry was greater, The sinne of *Judah* was written with a pen of iron, and with a point of a diamond, it was graven upon the table of their hearts, and upon the hornes of their altar, *Jer. 17. 1.* and *Ierusalem* *Aholibab* was more corrupted in her fornications than *Aholah* or *Samaria*, *Ezech. 23. 11.* The promise of the Messias was made more clearely to *Judah* than to *Israel*; *Judah* had some verie good Kings, who were types of Christ; *Israel* had none; *Judah* had the temple, which *Israel* had not at all; *Judah* had many prophets, *Israel* few; *Judah* saw *Israel* carried away, and plagued for their Idolatry, and yet *Judah* repented not; therefore *Judah*'s sinne was greater than *Israel*'s; shee exceeded *Samaria* and *Sodome* in her filthinesse, *Ezechiel chapter 16. verse 46.*

Whether the Kings of
Israel or the Kings of
Judah who were Idolaters were the viler.

The Kings of *Israel* were viler than the Kings of *Judah*: Therefore when the wicked Kings of *Judah* are blamed, they are said to walke in the wayes of the Kings of *Israel*, *2 King. 16. 1. 2, 3.* The Kings of *Israel* were worse than the Kings of *Judah*, because all of them were badde, and some of them as bad or badder than any of the Kings of *Judah*; as wicked *Ahab*.

The

The pride of the ten tribes was greater, than the pride of *Judah*, they compare themselves to the Cedar of *Lebanon*; and they compare *Judah* but to the thistle, 2 *King. 14. 9.*

Object. But God gave an expresse commandment to the tenne tribes that they would separate themselves from *Judah*.

Answ. But hee never commanded them to separate themselves from the worship of *Judah*.

Because *Ieroboam* drew away the people to this fearefull Idolatry; therefore the Lord threatens that none of his posterity shall succede.

The Lord punisheth the Idolatry of the fathers upon the children. There is a personall sinne, and there is an hereditary sinne. A personall sinne is that which the father is onely guilty of, and not the sonne: an hereditary sinne is that which both the father and the children are guilty of; but in a personall sinne the posterity followes not the father: it is said of *Zelophehad, Num. 27. 3.* That he dyed in his owne sinne, that is, in a sinne which his posterity was not guilty of, it was not that common sinne in murmuring against God through misbeleefe, for the which none of them entered into *Canaan*; but it was a peculiar sinne of his owne, which his posterity was not guilty of; but if they doe follow the foote steppes of their wicked fathers, then it is an hereditary sinne, and it is imputed to them.

If the Idolatrous sonne follow the Idolatrous father, then he is guilty of his fathers sin; as *Ammon* was guilty of *Manasseh* his sinne: So if they follow the foote steppes of their Idolatrous mother, then they are guilty of her Idolatry: when the mothers baked the cakes to the Queene of heaven, *Ier. 7. 18.* The children gathered the stickes to kindle the fire, here they were guilty of

The Lord punisheth the Idolatry of the fathers upon the children in hereditarie sinnes, but not in personall.

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Although the Idolater
repent him of his Ido-
latry yet his sonne may
be punished for it.

Of the finnes of *Ahab*
the wickedest King in
Israh.

Ahab persecuted the
Prophets and killed
them.

their mothers Idolatry: it is a terrible imprecation of *David Psal. 109. 14. Let the iniquitie of his father be remembered, and let not the sinne of his mother be blotted out:* when the Idolaters have to answer both for their fathers Idolatry, and for their mothers, this is a fearefull case; then they receive *Kephalaïm Esay 40. double for all their finnes*, that is, both for their owne finnes, and for the finnes of their parents.

And it is to be marked that although the Idolater repent him of his Idolatry; yet the Lord may charge his posterity with that sinne: *Manasseh* was a great Idolater, and shed innocent blood; these finnes were pardoned in *Manasseh*; yet his posterity were punished (*according to all that he did*) that is, both for his Idolatry, and for shedding of innocent blood: and these finnes were not pardoned in his posterity.

There was never any decrease of Idolatry in the ten tribes, but it overspread all their Kings, as a Leprosie.

The Kings of *Israhel* all of them successively for nineteene generations were Idolaters, yet amongst them all, there was none like *Ahab* who did sell himselfe to worke wickednesse in the sight of the Lord, 1 King. chap. 21. ver. 25:

This *Ahab* persecuted the Prophets of God, and killed them. Secondly, hee threw downe the Altars of the Lord. Thirdly, hee intertained foure hundred Priests of *Baal* at his table: and fourthly he worshipped *Baal*.

First he persecuted the Prophets of God, and killed them: Those who are most deare to the Lord, whom the Lord expressly forbad to meddle with, *Psal. 105 15. Touch not mine annointed, and doe my Prophets no harme.* And they that touched them touched the Aple of his eye, *Zach. 2.8. He that receiveth a Prophet saith Christ*
Mash.

Math. 10. 41) in the name of a Prophet, shall receive a Prophets reward, Then *Ahab* who killed the Prophets knowing that they were Prophets, what reward got he? The Prophets of God most resemble the great Prophet the Lord Iesus Christ, who did two things for us: first the things which he did from God to us, in revealing Gods will to us: The second is which he did from us to god, interceding at his hands for us. So the Prophets of God, first they revealed the will of God to us, and secondly they interceded for us *Gen. 20. 7.* He is a Prophet and he will pray for thee: therefore the Prophets were called the strength and the Chariots of *Israel*, *2 King. 13. 14.* and where prophetic was wanting there the people were naked, *Prov. 20. 12.*

Secondly *Ahab* threw downe the Altars of God. *1 King. 19. 10.*

Quest. What Altars of God were in *Israel* at this time?

Ans. *1 King. 18. 30.* And *Elijah* repaired the Altar of the Lord that was broken downe, which Altar *Elijah* erected in *Carmell*.

There were many that were injurious to the Lords Altars; *Ahab*, threw downe the Lords Altar; *Achaz* caused to remove the Lords Altar: *Vzziah* went about to offer incense at the Lords golden Altar: *Vriah* the high priest offered upon the Altar of *Damascus* in place of the Altar of the Lord: *Nadab* and *Abihu* that brought strange fire to the Lords Altar; and there was never one of these who medled with the Lords Altar, but the Lord plagued them for it. The Altar of God was called *Arriel*. *Exch. 43. 15.* the Lyon of god; and whosoever medled with this Lyon, he devoured them: when *Esaiah* was called to be a Prophet, *Esa. 6.* there came an Angell flying from the Altar, with a paire of tongs in his hand, and a living coale in it, and touch-

Whosoever medled with the Altar of the Lord, the Lord plagued them.

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ched the lippes of the Prophet, and sanctified him: But when God was wroth with those for meddling with his Altar, there came a messenger of Gods wrath from the altar and plagued them; as the leprosie came flying from the Altar and smote *Vzzia*, and fire came from the Altar and burnt *Nadab* and *Abihu*; and so upon the rest who medled with his Altar, who ever threw it downe or polluted it. *Ahaz* medled with the brasen Altar a type of Christs death, and *Vzziah* medled with the golden Altar a type of Christs intercession, therefore God poured out his wrath upon them & plagued them both.

A difference betwixt
the Lords Prophets
and the Priests of *Baal*.

Marke a difference betwixt the Prophets of the Lord and *Baals* Priests; if ye will respect their number, they are eight hundredth and fifty, The prophets of the Lord were but few in respect of them, *Obadiab* tooke an hundredth Prophets and hidde them by fifties in a cave, *1 King* 18. 4. If yee will respect their fare; there was a great difference also, the poore Prophets were fed onely with bread and water; but the Priests of the groves were fed at the court. *1 King* 18. 19. Thirdly, if ye will respect their apparell, and the places where they lived; yee shall see great difference, the Prophets of God went in sheepe skinnes, and goate skinnes, being destitute, afflicted, and tormented, of whom the world was not worthy of, they wandred in deserts, and in mountaines, and in dennes and caves of the earth, *Heb.* 11. 37. 38. But *Baals* priests lived daintily in all plenty: But if wee shall looke to their end; and how they were miserably killed, and how the Prophets of God were delivered, how they were separate for the day of slaughter, and all killed in one day; then wee would make choise rather with *Moses* to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season, *Heb.* 11. 25. and with *David* rather to be a doorekeeper in the house of God, then to dwell

in the tents of wickednesse, *Psal. 84. 10.*

Fourthly, *Ahab* worshiped *Baal*: In the scripture wee reade of three sorts that were diversly affected to *Baal*, first those who pleaded against *Baal*, as *Gideon* called *Ierubaal*, or *Ierubasabbath*, *2 Sam. 9. 23.* and *Elijah*; secondly those who stoop for *Baal*, as *Ahab* and *Iezebel*; and the Priests of *Baal*. And thirdly those who halced betwixt God & *Baal*, in the politickes they were said as *Dion* said of *Cicero*, because he now cleave to the people, and now to the Senate, and *Homer* called such a one that is he who cleaves to this point, and now to that, and this was called *διπλοειν* when the mind is carried now this way now that way.

Quest. Which of those two was worst?

An. Those who halced betwixt God & *Baal*; therefore the Lord sayes, *Reve. 3. I would thou wert hot or cold, but because thou art lukewarme, I will spue thee out of my mouth*; lukewarmenes here is not the midst betwixt hotte and cold, as it is in Physicall things, but it is farthest from the vertue, heate, & the Lord detests more the lukewarme then the cold; The *Phylosopher Ethic. 7.* markes foure sorts of men, the first is *continens & temperans*, the second is *incontinens & intemperans*, the third is *temperans & incontinens*, the fourth is *continens & intemperans*. *Continens & temperans* is hee who bridles his passions, & suffers them not to burst forth into action. *Incontinens & intemperans*, is he who rules not his passions, but suffers them to burst forth into action. *Incontinens & temperans*, is he who rules not his passion, but yet suffers not his passion to burst forth into action, as hee that suffers not the sun to goe down upon his wrath, *Psal. 4. Be angry, but sin not*, as if hee should say, when ye are angry for to this passion of anger all men are prone, *sin not*, that is, execute not this your anger with a deliberate purpose; the fourth is *continens & intemperans*, and he refraines his passion,

Three sorts that were diversly affected towards *Baal*.

The worst sort of all were those, who halced betwixt God and *Baal*.

and bridles it, yet executes it in action, as he who kills in cold blood.

Quest. Which of these foure sorts are worst?

Ans. A man would thinke that hee were worst, who were both incontinent and temperate; but yet it is not so, for hee that is continent and bridles his passions and intemperate and refraines not from the action hee is the worst sort of men, for hee does deliberately sinne, and not miscarried by his passion: so hee that is lukewarme in the service of God, is farther from the vertue, then he that is cold, and hee that halts betwixt God and *Baal*, is by the Lord more abhorred then he who directly stands for *Baal*: The people that were brought from strange nations to *Samaria*, they are said to have feared the Lord, and worshipped their owne Gods, *2 King.* 17. 33. yet because they worshipped both, it is said, *ver.* 34. that they feared not the Lord, for the Lord detests those most of all; so those lukewarme people are most hated of him: and as the stomacke can not brooke lukewarme things, so well as it does hot or cold, for hot or cold things do contract the stomack, and make it keepe things the better, but lukewarme things delates the stomacke, and makes it spew them out; so the Lord spewes out these lukewarme people, and cannot brooke them by any people.

Elijah reproved Ahab to his face.

Now *Elijah*, who opposeth himselfe to *Baal* and to *Ahab* the maintainer of *Baal*, comes and reprooves *Ahab* to his face, and sayes that it was hee that troubled *Israel*; So *Paul* came and withstood *Peter* to his face: These are called the faithfull woundes of a friend; The Physicians call the woundes opposit to these *antra* unfaithfull; Those that are given behind a mans backe, as detraction or backbiring are most dangerous woundes.

Elijah contesteth with the Priests of Baal, for the worship of God

The second thing which *Elijah* did here, was his contest

conteste with the Priests of *Baal*. There was a great dispute heere about Religion, and to end the controversie they will try it this way, that the Lord would be pleased to send downe a fire from heaven to burne their sacrifices who were accepted of him, but not upon theirs who were not excepted.

By this signe of sending down fire upon the sacrifices, the people of God knew when their sacrifices were accepted; it is said, *Gen. 4. that the Lord looked upon Abel, and upon his sacrifice.* *Aquila* translates it, *in visum* hee set it on fire, so when the tabernacle was erected, the Lord sent downe a fire upon their sacrifices, and when the temple was erected, he sent down a fire upon their sacrifices, and ordinarily when there sacrifices were burnt to ashes, then they knew that God accepted of them, *Psal. 20. 3. Remember all thy offerings, and turne to ashes thy burnt sacrifice.*

There came downe a fire & burnt *Elijah* his sacrifice, this fire came downe foure times from heaven upon their sacrifices: First upon *Abel* his sacrifice, secondly upon the sacrifice of the Tabernacle, when they had sacrificed seven dayes, *Le. 8. 33. Then the glory of the Lord appeared on the eight day, and the fire came down upon their sacrifice; Levit. 9. 23, 24.* Thirdly the fire came down upon their sacrifice when the Temple was erected, and fourthly the fire came downe upon *Elijah* his sacrifice; But the fire came not downe in the second Temple to burne the sacrifices.

Quest. How was their sacrificēs then accepted in the second Temple, seeing the fire came not downe from heaven to burne them?

Ans. The Prophets and the Preists consecrated this fire in the second Temple, and then it was an heavenly fire, and whosoever brought any other fire into the altar, that was strange fire: The fire in the first temple

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was

The people knew that God accepted of their sacrifices when he sent downe fire from heaven to burne them.

The fire came downe foure times upon the Altar to burne the sacrifices.

The Hebreweshold that the fire in the tabernacle went up to heaven againe from whence it came downe *2 Chron. 7. 1.*

How the fire in the second temple, was accepted when it came not downe from heaven.

was *divino humanus ignis*, that is, it came from heaven; but it was maintained by wood, as our fire is; but the fire in the second temple was *humanodivinus*, that is, it was at the first but humane fire, which came not from heaven, but being consecrate by the prophets, and the Priests it became heavenlie fire.

R. David, Hag. 1. 8.

The *Levites* are uncertaine concerning the fire of the second temple; for some say, 2 *Mac.* 1. 19. that the Priests hidde the fire of the first temple in a pit, and that it was kindled againe in the second temple after the captivity; But others of them hold that there were five things wanting in the second temple, which were in the first; the Arke, *Vrim*, *Thummim*, the holy fire, and *Shechina* the majestie of God who dwelt betweene the Cherubines.

Because this fire came from heaven, therefore when they wanted it, they studied by rubbing the stones of the altar one upon another to kindle the fire againe, 2 *Mac.* 10. 3. and the vestall virgins imitating them, (when their holy fire went out) they kindled it againe with the beames of the sunne contracted into a christall glasse.

The third thing which *Elijah* did was this, He caused all the Priests of *Baal* to be killed; this was *Opimum Sacrificium Deo*; when the *Levites* consecrated their hands to kill their neighbours and brethren that were Idolaters, *Exod.* 32. 29. their hands were consecrate with their blood of the brethren, as that day when they were ordained Priests, the blood of the sacrifice was sprinkled upon the thumbe of their right hand, *Exod.* 29. 20. And this was as acceptable a consecration to the Lord, as that day when they were consecrate priests unto him; so the shedding of the blood of these Idolatrous Priests was as acceptable a sacrifice to the Lord as any could be.

Elijah

Elijah for his good service done to God in that great famine, the Lord preserves him wonderfully; first by Ravens at the river *Cherith*, who brought him bread and flesh twice in the day: secondlie by the widow of *Zarepta*, who had but a little meale which shee was to dresse, and then to die, *1 King. 17. 12.* *Chrysostome* considering the fact of this widow, markes the great charitie of this widow, that she gives not out of her pover-
 tie to helpe the prophet, but out of her meere necessitie, when both she and her child were like to starve, neither having any hope to be helped by her neighbours; and here hee compares *Abraham* his fact, and her fact when *Abraham* entertained the strangers, and hee pre-
 ferres her charitie to *Abrahams*: shee ranne not to the flocke as *Abraham* did, but only to her poore handfull of meale which was reserved for her and her sonne. Wee are bound to give of things that are profitable for us, to helpe our neighbours ne-
 cessitie, as the Samaritan tooke his oyle and his wine, and powred it into the hurt mans wounds. So hee who hath two coates should impart to him that hath none, *Luke 3. 11.* but this poore widow gave her one coate, & consumsit *וְהָיָה לָהּ*, *Luke 15. 13.* to save the Pro-
 phets life; thirdly he was fed by the Angell.

The Idolaters in *Ahabs* time bowed their knees to *Baal*. The Hebrewes have foure words, by the which they expresse the signes of bodily worship. The first is *Barach*, the bowing of the knee. The second is *Cadad*, the bowing of the head, from the necke upward. The third is *Carang*, the bowing downe of the head, with the bulke of the bodie: and the fourth is *bishtabave*, to cast downe the whole body before them. The Apostle, *Rom. 6. 13.* wills us that we should make all our mem-
 bers instruments of righteousness to God; but the Idolaters made all their members the instruments of sinne to worship their Idols.

L I I I I I I I 2 First,

Homid 19. 2 Cor.

They bowed their
 knees to *Baal*.

ברך
 קרר

השתחוה

They stood with their
heads uncovered be-
fore their Idols.

Mishna Tom. i. l. 2.

First, their head; they prayed before their Idols with their heads covered, because the people of the East worshipped their great men with their heads covered, therefore they prayed after the same manner, and honoured their Idols standing before them with their heads covered. *Maymonides* saith, that religious outward worship should be given after the same manner as they worshipped great men, and he addes, *nisi forte sit mos illius loci, ut quis stet coram magnatibus aperto capite*, that is, unlesse it be the manner of men in that place to stand bareheaded, when they doe reverence to great men; where wee see that the gesture and the manner of praying is to be accommodated to the custome of the place where one lives, and they should testifie their outward reverence by such signes as men testifie their reverence to great men. This manner of worship varies in sundry parts. *Maymonides* wrote his *Mishna* in Egypt, and amongst the *Mahumetans* who uncover not their heads before great men, but bow only their head before them; and therefore when they pray they uncover not their head: So the Jewes both the priests and people uncover, not the head in time of divine service. The priests had such bonnets upon their heads which could not easily be taken off and put on as ours, and when they came abroad they never uncovered their heades; but when they made great lamentation they uncovered their heads, and cast ashes upon them: But the Christians in the West, when they doe reverence to their superiours, they alwayes uncover their heads; and therefore it is the fittest gesture for us to uncover our heads when we pray. The Jewes who live here in Europe, when they are in their synagogues, they never uncover their heads, which is altogether contrary to the custome of Europe: They salute great men here uncovering their heads, and so should they pray according to the canon of *Maymonides*; but they

they do this in despite of the Christians. The Apostle, 1 Cor. xi. wills men to be uncovered, and women to be covered; when they pray, because that was the usual forme amongst the Grecians, for the men did uncover their heads, when they did any reverence to their superiours; and the women had vailles which covered their heads and faces when they came abroad: therefore he would not have them uncovered in time of prayer.

Secondly, they worshipped their Idolls by turning their faces to them, and this is properly *adorare*, *ad orare*. So the Lord commands his people that they should not turne their backs to him, but their faces, *Jer.* 2. 27. And the Jewes say, that it was not lawfull for a nie when they came to the temple to worship (if they entered in at the East gate) to goe out at the same gate againe; but to goe out at the North gate; least they should turne their backs upon the Lord. The Jewes were commanded when they worshipped the Lord, to turne their faces towards the temple, when they were without it, *1 King.* 8. This was to be understood only in their publique worship, then they were bound to turne their faces towards the temple: and so when they worshipped in their synagogues, they turned their faces alwaies towards the temple; and *Daniel*, when he was in captivitie opened his window and looked towards the temple when he worshipped; but when they worshipped privately in their chambers, they did not this, as when *Ezekiel* turned his face towards the wall and prayed to the Lord: So *David* in his secret chamber prayed to the Lord, and watered his couch with teares; and *Manasseh* when he was prisoner in Babylon, repented, and prayed to the Lord; we cannot thinke that he did this, they turned not their faces towards the temple then.

Thirdly,

They worshipped their Idolls turning their faces to them.

The Jewes when they worshipped God publicly, turned their faces towards the temple, which they did not in their private prayers.

They lifted up their
eyes to their Idols.
*Sa dederis mihi cor &
oculos tuos meus erit
dixit dominus.
Oculus & cor sunt
proxime peccati.*

They honoured their
Idols with their
mouth, kissing the
Idoll.

They prayed God
three manner of
wayes.

Thirdly, they lifted up their eyes to their Idols, *Eze. 18. 15. neither hath lifted up his eyes to the Idols of the house of Israel.* The eye is the messenger of the minde, when the eye is lifted up to the Idols, it testifies that it hath a direction from the minde: The Lord forbiddes them to goe a whoring after their owne eyes, *Num. 25. 39.* When David testifies that he worshipped God sincerely, he saith, *unto thee I lift up mine eyes, O thou that dwest left in the heavens, Ps. 123. 1.* Our eyes then should waite upon the Lord, *as the eyes of the servants look unto the hands of their masters, and as the eye of the handmaid unto the hand of her mistress, Psal. 123.*

Fourthly, they kissed their Idols, *1 King. 19. 18. Hos. 13. 6. they kissed the calves.* This kissing was an usuall thing in worshipping of their Idols, and they used to kisse either the mouth of the Idoll, or their owne hand; for when they could not reach to kisse the Idoll, they kissed their owne hand in signe of homage to their Idoll: and so he purged himselfe of this kinde of Idolatry, *neither kissed I my hand, Job. 31.* They gave this kisse to their Idols which is due onely to Christ, *Kisse the sonne, Psal. 2.* So to eate before the Idolls, this is called eating upon the mountaines, *Ezech. 22. 9.* and this is Idolatry.

Fifthly, they praised their gods, and that three manner of wayes: first, they called upon them with a loud voyce, as they did to Baal, *1 King. 18. 16.* they called upon him from the morning to the noonetide of the day, and then they were *vocales*. Secondly, they played upon instruments before their Idols, *Dan. 3. 15.* and then they had *organum semio vocalem*. Thirdly, they called upon their Idolls secretly within themselves, and then they were *muti*; & this they called *secret linguis* in their Liturgie. So the Church of God had these three sorts of wroship which they gave to the true God. First, they had their publique prayers to the Lord, and there they were

were *vocales*. Secondly, they offered the burnt offerings, and played upon all sorts of instruments; then they were *semivocales*, 2 Chron. 29. 27, 28. And lastly, they prayed within themselves, for so long as the incense was in offering, all the people prayed privately by themselves, and all this while there was no voyce heard. Luke 1. 10. then they were *muti*, and John Revel. 8. seemes to allude to this custome when he saith, *there was silence in the heavens for halfe an houre.*

Sixty, they carried their Idols upon their shoulders; *Ier. 10. 5. Aſſs 7. 43. Bajulaſtis in bumeris veſtris* even as the Levites carried the Arke of the covenant upon their shoulders, 1 Kin. 2. 26. So they carried their Idols.

Seventhy, they held up their hands to their Idols: The hand is *instrumentum instrumentorum*, by it (saith *Fabius*) *pollicemur*, we promise, *vocamus* we call, *precamur* we incall, *dimittimus* we dismiss, *minamus* we threaten, *supplicamus* we intreate, *timeamus* we feare, *interrogamus* we aske, *negamus* we deny, by the hand we shew our sadness, our confession, and our repentance; we speake by the hand, *Prov. 6. 13. He teacheth by his fingers*; and he promisseth by his hand; we sweare holding up our hand, or laying on the hand; other parts of the body helpe a man to speake; but a hand seemes to speake for it selfe; we stretch out the hand to that which we would most earnestly apprehend *Pſal. 119. 49. Mine hands also will I lift up to thy Commandements whom I have loved*; that is, to the Commandements which I desire most earnestly to embrace and lay hold on: So *Lam. 3. 41. We lift up our heart with our hands to the Lord: Ethiopia shall stretch out her hands to God; Pſal. 68. 31. but the Idolaters lifted their hand to their Idols.*

Eighty, they bowed their knees to them, that is, *prostravit*, *Matth. 17. 14.* they that came to sute for any thing they tooke their Lord by the knees; because

They held up their hands to their Idols.

They bowed their knees to their Idols.

the

the knees was a signe of mercy, power, and life: and therefore the knees were dedicated to mercy, *Servius*

Aræad. 3.

*Dixerat, & genua amplexus genibusque volutans
Hærebat.*

He saith that the gods had sundry parts of the body dedicated to them, as the eare was dedicated to *memory*; the forehead was dedicated to *Genius*, and the knees to *mercie*: therefore when they begged for any thing, they tooke them by the knees of whom they begged: in our knees lyeth our abilitie to goe; they are a signe of strength, *Esay 35. 3. Strengthen our weake knees*; and when the Lord threatens a judgement that their strength shall faile them, then he saith, *All knees shall beweake like water, Ezek. 7. 17.* And as to bow the knee is a signe of weaknesse, and indigencie; so to bow the knee is a signe of dignity and power; And therefore the *Egyptians* made choise to put the Elephant in their colours, which was a signe of their Kingly power that bowed not his knee, nor needed not to supplicate or begge any thing from another; therefore when the Idolaters bowed their knees before *Baal*, and touched his knee, they acknowledged his power, that he had knees like the Elephant, that could not bow; and also their owne weaknesse, falling downe and bowing the knee to him to seeke his helpe: Contrary to this bowing before the Idoll, is the bowing of the knee to the Lord *Iesus Christ, Philp. 3. To whom all knees in heaven and earth should bow, Act. 20. 36. 2 Chron. 6. 13. All bowed their knees in the Temple of Ierusalem, or stood, but none sat but the King onely, 2 Sam. 7. 18. Psal. 135. 2.*

They stood barefooted
before their Idols.

Ninthly, they stood barefooted before their Idols: The people of God when they came before the Lord, he commanded them to reverence his sanctuary; and the

the Iewes inferre from this, that they roode bare-footed in the Temple, *Exod. 3. 7. Take off thy shoes because the place where thou standest is holy.* So the Temple is a holy place, therefore they inferre that they stood bare-footed in the Temple: And *Exod. 30. 19.* the Priests are commanded to wash their feet morning and evening: Therefore it seemes that they stood bare-footed before the Lord; and when all the Priests cloathes are reckoned up, there is nothing spoken of their shoes; by which we may probably gather, that the Iews stood barefooted before the Lord: as that of *Iuvenal. Satyr. 7.*

*Observant ubi festa mero pede Sabbatha Reges,
Et vetus indulget senibus clementia porcis.*

And *Salomon* seemes to allude to this, *Ecclesi. 5. 1.* when he saith, *When thou comest to the house of the Lord looke to thy feet;* and with what great reverence thou ascends to the house of Lord: the *Chaldee* paraphrast paraphrasing upon *Cant. 7. 2. (how beautifull are thy feet)* paraphraseth it thus: How beautifull are thy feet, when thou goest up three times in the year to the feasts with thy shoes of badgers skinnies: shoes of badgers skinnies were the most excellent shoes, *Ezech. 16. 10.* but when they entred into the Temple they layd aside their shoes and stood bare-footed. The Iewes at this day before their Synagogues have Iron fastned in the wall wherewith they make cleane their shoes, before they enter into the Synagogue: the Idolatrous Priests of Egypt wore nothing but shoes of paper, when they went to worship their Idoll: and amongst the *Romans* it was not lawfull for the Priests to weare any shoes made of the skinnie of the beast which dyed of it selfe: and the *Saracens* learned this from the Iewes, that enter not into their Temple but barefooted: so when the Priests goe bare-footed in

M m m m m m m m

their

Herodotus lib. 2. cap. 5.

Apollonius lib. 5.

They leaned downe before their Idols,

Whether it be lawfull to be present at Idoll service and to give externall worship there having no intention to worship the Idoll.

Cajetan goes about to prove Naamans fact.

Cajetan makes two sorts of bowing of the knee, the first for obedience, the second for imitation.

their procession, they do this for the honour of som Idol.

Lastly, they dishonoured God with their whole body, and worshipped their Idols, *Amos 2. 8. and they lay downe upon cloathes, taken into pledge at every Altar, and dranke the wine of the condemned*, first they leaned themselves when they did eate at their feasts, this is *drachme*, *Luke 24. 30.* and then they dranke the wine of the condemned; that is the most excellent wine; for they gave the most excellent wine to those who were going to execution; according to *Salomons* counsell, *Prov. 31. 6. Give wine to him that is of a sad heart*: This religions falling downe is dew onely to God, *1 Cor. 14. 25, he falleth downe upon his face and worshippeth God.*

A question may be moved here, whether it be lawfull to be present at Idoll service or not, and to give externall worship to the Idoll by bowing before it, providing that in their mind they have no respect to it, but doe it for some other civill ends? Some goe about by the example of *Naaman the Syrian* to shew that this is lawfull: *Cajetan* chiefly labours to prove that this fact of *Naamans* was lawfull; and first he saith that this word *bishlake*, which the Greekes translate *προσκύνησις* to bow downe, signifies as well civill worship as spirituall, and that *Naaman* minded nothing else than spirituall worship, he confesseth the true God; and promisseth that hee will serve none but the true God, and that hee would erect an altar after he returned to his Countrey to the true God, and intended onely after his accustomed manner to goe to the temple of *Rimmon*, and there to performe civill homage to his King as before; he makes a double bowing of the knee, the first is *genusflexio imitativa*, the second is *genusflexio obsequij*; that is, the one for imitation, and the other for obedience: *Naamans* bowing of his knee was not for imitation, but onely for obedience, and it was not of the same kind

kind with the Kings bowing: The question is then on-
ly *de genuflexione obsequij*, and that is, for bowing for
obedience, and this bowing he holds altogether to bee
lawfull, and that he bowed himselfe with the King ha-
ving no respect to the Idoll; but onely the respect
which hee carried to the King made him to bow. The
servant bowed himselfe with the King, and performed
that homage to him which he ought, for that is *adoratio
absoluta*: But when he bowes & worships with him, this
is *cultus relativus* a relative worship, having relation to
the Idoll: and hee goes about to cleare the matter by
this comparison; If a noble man should goe to a bau-
dy-house, and commit villanie there, the servants fol-
low their master now as at other tymes, but not as he
goes to a whore, but if they should flatter their Lord
and approve this fact, then they should bee guiltie of his
sinne, so (saith he) *Naaman* goes to the house of *Rim-
mon* now as at other times, and it was onely but civill
worship which he performed there: And when it is ob-
jected that it had a shew of evill to bow in such a place;
at such a time with the King; *Cajetan* answers, that
Naaman protested the contrary both in word and
deede; but *Cajetans* comparison halts downe right here;
for if the Noble mans servant should goe into the bau-
di-house with him, and see him commit that villanie,
could they excuse themselves after this manner, that
they gawe him but onely civill homage, and respect
heere. Therefore this that *Cajetan* pleades for *Naam-
an*, will not serve the turne.

Now for the Prophets answer to *Naaman* (*Goe in
peace*) *Naaman* comes to be resolved in a case of consci-
ence by the Prophet; The case is whether he may goe
with the King to the house of *Rimmon* or not, and the
Prophet is bound to satisfie him in this case, and to settle
his conscience. Now for the better understanding of
M m m m m m m m 2 this,

What is the meaning
of the Prophets an-
swere to *Naaman* (*goe
in peace*.)

There are foure sorts of consciences.

A good conscience.

A bad conscience.

A Doubtful conscience.

A scrupulous conscience.

this, wee must remember that there are foure sorts of conscience, first a good conscience; Secondly, a badde conscience; Thirdly, a doubtfull conscience; Fourthly, a scrupulous conscience: A good conscience is that conscience which concludes truely and comfortablie after this manner; Every commandment of God is to be kept; but to love God is the principall and cheefe command, therefore it is to be kept.

A bad conscience is that which reasoneth quite contrary to the truth; as when the Anabaptist reasoneth thus, a man must do no unlawfull thing; to sweare is an unlawfull thing, therefore wee must not sweare: Hee takes to sweare, to be an unlawfull thing, mistaking the place, *Mat. 5. Swear not at all.* A doubtfull conscience knoweth not which way to incline, but yet it inclineth more to the one then the other, *Sed cum formidine ad oppositum*; that is with some feare to the contrary; Example, when the weake Christian doubted in conscience whether hee might eate of that part of the flesh which was sold in the shambles or not, seeing the other parts had beene offered to the Idoll, heere hee doubts whether he might eate or not eate, and yet hee inclines more not to eate, but with some feare to the opposite parts.

A scrupulous conscience is that which cleaves onlie to one part, yet so cleaves to it, that it troubles the mind: A superstitious minde although it bee settled in that superstition, yet that conscience is never free without some scruple.

Now to apply this to the question in hand; the prophet had not to doe heere with a man that had a good conscience, as yet, neither had hee to doe with a man that had a badde conscience, neither with a man that had a scrupulous conscience; but with a man of a doubtfull conscience, doubting which way he should incline;

but

of the new convert
 do as a new convert
 -and his mind is free
 202.28.20.21

namq. p. 202.28.20.21
 202.28.20.21

The Lord beares with
 this new convert al-
 though there were
 many infirmities in
 him.

et p. 202.28.20.21

et p. 202.28.20.21
 et p. 202.28.20.21
 et p. 202.28.20.21

et p. 202.28.20.21
 et p. 202.28.20.21
 et p. 202.28.20.21

comes in into the court attended with a great number ; amongst the rest was *Auxentius* a Christian; *Licinius* (perceiving a branch laden with a cluster of grapes) hee biddes *Auxentius* cut it downe, which he doth presently. Secondly, he biddes *Auxentius* set that branch at the feet of *Bacchus*, what answers *Auxentius* : God forbidde Emperour that I should doe this, for I am a Christian ; Then *Licinius* sayes unto him, either doe this, or get you gone and serve me no more; and he presently loosing his militarie girdle went his way. Those who stidie to be holy, will neither cate the swines flesh, nor keepe the broth in their vessels, *Isa. 55.4*. In this new convert *Naaman*, there was many infirmities yet, first he refuseth the meane which the Prophet commanded him to use, to wash him seven times in *Jordan*; then hee prescribes meanes which he would have the prophet to use in curing of him ; Thirdly, he thinks that the place of Gods worship may be changed, yet notwithstanding the Lord will not quench this smoking flax ; and as in weighing of things, wee grant something to supply the defect of the thing weighed ; so the Lord favours his owne, although many things be wanting in them. When a man beholds his face in a round glasse like a boule, his face seemes much lesse then it is, but when a man beholds his face in *speculo concavo*, in a hollow glasse, then it seemes more then it is ; but when hee beholds it in a plaine glasse, it seemes just as it is, neither more nor lesse ; so when God lookes upon the sinnes of his children, either he sees them not at all, or they seeme very little in his sight, hee lookes upon them as in a round glasse ; but when Satan lookes upon the sinnes of the children of God, they appeare to him in a hollow glasse, and they seeme more to him then they are ; but when God lookes upon the sinnes of the wicked, he sees them in a plaine glasse just as they are.

Although

Although Iehu did destroy Baals priests, and overthrew his altars, yet there was no decrease of Idolatry all this while, for he out of a blind devotion blessed himself in his evill, faining that he was high in Gods favour, and should have peace, although he walked in the obstinacie of his owne heart, Deut. 10. 19. and because hee was innocent, therefore Gods wrath should turne from him, Ier. 2. 35. For he followed no Idolls (what ever men say) Ier. 2. 23. but he sweares the Lord liveth, Ier. 5. 2. and hee will show by his workes the zeale that hee had for the Lord against Idolaters, 2 King. 10. 16. hee will bring his sacrifices and his tithes, Amos 4. 5. *proclame free offerings*: yea, willing he is to please the Lord, although it should cost him thousands of rammes, or ten thousand rivers of oyle, and to give his first borne the fruite of his body for the sinne of his soule, Micah 6. 7. and though he burne incense unto Baal, yet will he come and stand before God in the house whereupon his name is called, and say, *I am delivered*, Ier. 7. 9. 10. he will leane upon the Lord and say, *Is not the Lord with me, no evill shall come upon mee*, neither shall the plague come unto me, neither shall I see the famine, Ier. 5. 12. Iehu all this time flattered himselfe, as zealous for the Lord, and hee clave still to the finnes of Ieroboam the son of Nebat, who made Israel to sin, and never said, *there is a lie in my right hand*, Ps. 4. 10. 29.

Leaving the Kings of Israel, let us now proceed to the Kings of Iudah.

The first increase of Idolatry in Iudah, after the division of the tenne tribes, was in the dayes of Rehoboam, 1 King. 14. 22. And Iudah did evill in the sight of the Lord, — and they provoked him to jealousy with their finnes which they had committed, above all that their fathers had done: for they also built high places, and images, and groves on every high hill, and under every greenewode.

The decrease of this Idolatry was in the dayes of

There was no decrease of Idolatry in Iehu his time.

The first increase of Idolatry in Iudah after the separation of the ten tribes.

The decreafe

of the heart

Asa King. 15. 11. Hee did that which was right in the eyes of the Lord, as did David his father, Hee tooke away the Idols and destroyed them, and burnt them by the brooke Kidron, and his heart was perfect with the Lord all his dayes, vers. 14.

Quest. How could his heart be said to be a perfect heart, seeing hee is taxed with so many grosse sinnes; First, the high places were not removed in his time, *2 Chron. 15. 7.* Then he was wroth with the Seer, and put him in prison, because he reprov'd him, *2 Chron. 16.* he oppressed the people at that same time, *vers. 10.* and in his disease hee sought not the Lord but to the Physicians, *vers. 12.* how could his heart then be a perfect heart with the Lord all his dayes?

An. A perfect heart is cald in the scripture, *sincere* *Sincereum non fucatum cor*, and it is composed of *lux*, which signifieth the brightnesse of the Sunne, and *visio*, because in brightnesse it studieth to follow the Sun. The Sunne may sometimes be overclouded, but yet appears in his brightnesse againe. So a sincere and a perfect heart, although sometimes it be overclouded with sinne, yet it strives to recover its brightnesse againe. Every sinne makes not a heart cease to be a perfect heart; but a man that is *duplex*, of a double minde, or having *cor divisum*, a divided heart, *Hos. 10. 2.* or a heart and a heart, *Psalm. 12. 2.* hee cannot be said to have a perfect heart. The Lord saith, *Deut. 25. 13. Thou shalt not have in thy bagge, a stone and a stone*, that is, a false weight. So *vers. 15. Thou shalt not have an Ephah, and an Ephah*, that is, as false measure: so *thou shalt not have a heart and a heart*, that is a false heart. Those the Apostle, *1 Tim. 3. 10.* calls *διγλωττοι*, or *διγλωτοι*, double tongued. The Philosopher proves that a creature is to be judg'd to be one or moe by the heart, and not by the braine, for if the heart be one, then the creature is but

What is a sincere heart

but one, but if there be two hearts, then the creatures are two. There have been men who have had two heads but one heart; such a one was but one man, although he had two heads, and having but one heart his motion was but one, and his imagination one. But if one have two hearts of a necessity he must have two heads; *Animal est unum per unam animam*: So it is in the spirituall life of a man, if a man have a heart and a heart, then he cannot be said to have a perfect heart, then he makes two men, one for God, and another for the devill, and he hath two sorts of motion and imagination; *Salomon* calls such a man *perversus duarum viarum*, *Prov. 28.6.* and *Syrac. 2. Va peccatori ingredienti duas vias*: A tree if the roote and the stocke be one, although the grafis be diverse, yet it is but one tree. So the heart if it be one, although it bring forth some good and some bad fruit, yet it may be a perfect heart.

The heart, although it be blotted with the sinnes against the second table, as *David* was in the matter of *Uriah*; yet if it be not tainted with Idolatry, it may be a perfect heart still. Secondly, a perfect heart may come short in the internall duties of the first table through incredulitie and misbeleefe; as *Asa* put too much trust in the Physitians in his disease; yet his heart was a perfect heart. Thirdly, a man may have a perfect heart, notwithstanding that sinnes of omission be found in him in the worship of God, but not sinnes of commission, as *Asa* tooke not away the high places, yet his heart was perfect with the Lord.

Let us make a comparison betwixt *David*, *Iosiah*, and *Asa*: *David* when he brought the Arke from *Baal of Iudab*, to the house of *Obed Edom*, he brought it upon a new cart, *2 Sam. 6.3.* The Philistines carried the Arke of the Lord upon a cart (It should have beene carried upon the Levites shoulders) *David* tooke away the

Nnnnnnnnn Philistines

*Duo corda exposcunt
duo capitaneos contra.
Serpens qui habet bis
linguam habet dupli-
cem gustum teste Ar-
istotele. So he that hath
two hearts, &c.*

The heart so long as it
falles not to Idolatrie
may be a sincere
heart.

A comparison betwixt
David, *Iosiah* and *Asa*.

Philistines *Emrods* and *Mice* which they put with the Arke, but he left the eart. *Iosiah* tooke not away the remnant of *Baal*, *Zephau*. 1. 4. and *Afa* left the high places unremoved.

A comparison betwixt
Amaziah, *Yeziah*, and
Afa.

Secondly, let us compare these three Kings together, *Amaziah*, *Yeziah*, and *Afa*; *Amaziah* did that which was right in the eyes of the Lord, but not with a perfect heart, 2 *Chron*. 25. 2. the Lord liked of his works, but not of his heart, he did *bonum opus*, sed non bene, sed *Deus magis delectatur adverbis quam nominibus*, as the Schoolemen speake. Secondly, *Yeziah*, hee sought the Lord and prospered, 2 *Chron*. 28. 5. hee had some beginnings of Grace in him; this was more than *Amaziah* had, yet his heart was lifted up, and hee fell away from the Lord, *vers*. 16. but *Afa* his heart was a perfect heart with the Lord all the dayes of his life. These three Kings have beene not unfully compared to the three sort of fruite which the vine brings forth; The first is called *Samadar*, *uva minutula*, a little berrie, but very imperfect, which appeares first when the floure falls away, and it withereth and decayeth with the least cold or frost. The second fruit of the vine, is called *Bozer Omphax*, which is a soure grape, but draweth neare to the nature of the ripe grape, yet when it ripens not, it sets men's teeth on edge, and the third is *gnanab*, *uva matura*, the ripe grape; and they say that *Amaziah* was but *uva minutula*, and that *Yeziah* was *omphax*, and *Afa* was *uva matura*.

Quest. Did not *Afa* sinne when he made a league with *Benhadad* King of Syria, he being an Idolater, 1 *King*. 15. 19?

Answ. All leagues with Idolaters are not unlawfull; *Abraham* made a league with *Eshcol*, and *Aner*, *Gen*. 13. 18. So with *Abimelech* and *Phicol*, *Genes*. 21. 24. So *Isaac* with *Abimelech*, *Gen*. 26. 28. So *Jacob* with *Laban*,

סדר

בוסר *Omphax librusa*

ענב

Whether did *Afa* sinne
when he made a league
with *Benhadad* or not?

ban, and David with the King of *Ammon*, 2 Sam. 10. 1. and *Asa* with *Benhadad*.

Object. Deut. 17. 3. *Ye shall not make a league with those nations?*

Answ. That is, with the *Canaanites*, whom they were commanded to destroy. Secondly, the Lord commands, *Exod. 22. 32. Ye shall not make a covenant with them, and their gods;* if their gods came within the covenant, then it was not lawfull to covenant with them, for they would have alwayes worship given to their gods: *Asa* is reprov'd 2 *Chron. 16. 2. 7.* for distrusting the Lord, and trusting in the King of *Syria*; So he is blamed for putting his trust too much in the *Physicians* in his sicknesse; and not in the Lord; it was no more unlawfull for *Asa* to make a covenant with *Benhadad* the King of *Syria*, no more than it was unlawfull for him to send for the *Physicians* in his sicknesse; But to distrust the Lord and trust too much in the King of *Syria*, that was *Asa*'s fault.

It was never lawfull to make a league offensive or defensive with Idolaters, Such was the league which was made betwixt *Iehosaphat* and *Ahab*, King of *Israel*, when *Iehosaphat* said to *Ahab*, 1 *King. 22. 4. I am as thou art, and my people as thy people.* When the Hebrewes compare two things, and would signifie a paritie betwixt them, then they double the particule *Sicut*, and the first signifies the *analogiam*, and the second the *analogiam* as *Gen. 44. 18. Sicut tu, sicut Pharaoh*, that is, *Pharaoh* is like thee, and thou art like *Pharaoh*, So *Deut. 1. 17. Te shall respect no persons in judgement, sed sicut parvum, Sicut magnum judicabo*, that is, have no more respect to the one then to the other, So *Gen. 13. 10. Sicut hortus domini, sicut terra Egypti*, that is, *Egypt* was like *Canaan*, and *Canaan* was like *Egypt*; So *Esay 24. 2. Sicut sacerdos, sicut populus*, that is, the Priest was like the people,

Nnnnnnan 2

and

Asa sinned trusting more in *Benhadad* than in the Lord.

It was never lawfull to make a league offensive or defensive with Idolaters.

Quid valat sicut geminatum apud hebreos.

and the people were like the priest; So *1 King. 22. 4. I am as thou art, and my people as thy people*, that is, thy cause shall be my cause, and my cause shall be thy cause. This league offensive and defensive was not lawfull, and *Iehosaphat* his league which he made with *Ahaziah*, *1 King. 22. 29.* seemes to be more than a league of peace; for first, he refuseth to joyne with *Ahaziah*, but afterward he yeelded and joyned with him; and when he was about to send his shippes to the sea, *2 Chron. 2. 25. Eleazer the Prophet prophesied against him, saying, Because thou hast joyned thy self with Ahaziah, the Lord hath broken thy works that they were not able to goe to Tarshis.*

Quest. What sort of confederacie was this when the Church gave her hand to *Egypt*? *Lament. 5. 6.*

Answ. It was not the hand of confederacie, or a league that they made with *Egypt* here, but they held out their hand here to begge of the *Egyptians*, or they gave their hand, that is, they acknowledged them to be subject to the *Egyptians*, *Ter. 30. 13.* So they gave their hand to *Assur*, and begged to be satisfied with bread from him, *vers. 6.*

The second increase of Idolatrie under the Kings of *Judah*, was under *Ahaz*, *2 King. 16. 3. He walked in the wayes of the Kings of Israel, and made his sonne to passe through the fire.*

There are three things especially layed to the charge of *Ahaz*: first, that he made his sonnes passe through the fire: Secondly, that he brought the paterne of the altar from *Damascus*, and caused them to make the like, and set it up in *Ierusalem*: Thirdly, that he sacrificed to the gods of *Damascus* who smore him, *2 Chron. 28. 23.*

First, hee caused his children to passe through the fire according to the abominations of the Gentiles: The Gentiles used first to carrie their children round about the fire, and these were cal-

led

Dare maxum quid significat aliquando est mendicantis signum vel subiectionis.

The second increase of Idolatry in *Judah* after the division of the tribes.

Of the finnes of *Ahaz*.

He caused his children to passe through the fire.

led ^{αμαρτωλῶν} ~~αμαρτωλῶν~~: Secondly, they caused their children to passe through the fire, and this was called *Lustratio*: Thirdly some of them cruelly murthered and offered their children to *Moloch*, *Psal.* 130. 4. The Lord complained *Ezech.* 16. 21. that they *slaw his children and caused them to passe through the fire*: hee calls them his children, that is, the first borne who opened the wombe who belonged to the Lord; They did not onely offer ~~αμαρτωλῶν~~ that is, the child who was first borne, But also ~~αμαρτωλῶν~~ the first begotten childe, *2 Kings* 1. 23. they were not onely content to offer ~~αμαρτωλῶν~~, and ~~αμαρτωλῶν~~, yea if they had but one sonne ~~αμαρτωλῶν~~ they would have offered him to *Moloch*; *Abraham* had but one sonne who was his ~~αμαρτωλῶν~~ whom he begat in his old age; and him he would have offered to the Lord, So they neither spared ~~αμαρτωλῶν~~, ~~αμαρτωλῶν~~, ~~αμαρτωλῶν~~, nor ~~αμαρτωλῶν~~. The *Carthaginians* sacrificed their children to *Moloch*; and those who had no children of their owne, they would goe and buy the poore children, as though they had beene Lambes, and the mother stood by not weeping or crying, and if they cryed there was a fine set upon their head, and there was nothing heard in the meane time, but beating of drummes, and sounding of instruments, that they might not heare the screeches of the poore infants; this was just after the manner of the *Iewes*, who burnt their children in *Tophet*, and beate upon drummes, and sounded instruments, that they should not heare their cries, and therefore the place was called *Tophet* from *Taphath* ~~αμαρτωλῶν~~ *pulsare*.

When the father offered one of the children to *Moloch*, he beleaved that for the offering of this one child God would blesse all the rest; But see what the Lord sayes against this abomination; *Levit.* 20. 5. *I will set my face against that man and against his familie.* The Lord threatens not onely to cut him off, that

Nnnnnnnnn 2

wrought

*Præstat deos non credere
quam crudeles opinari
& sanguinari.*

They offered the Lords
children to *Baal*.

Plutarch de Superstitione

תפת

When the father offered one of his children to *Moloch* he thought all the rest should be saved, but God threatens the subversion of all for that sinne.

wrought such abomination, but his family also; The Lord threatned *Ier. 7. 32.* that *Tophet* should no more be called so, but *Aceldama* *ἡνὴρ δαίμων, vallis occisorum*; because the Idolatrous Kings were killed there who offered their children to *Moloch*.

The second thing which *Ahaz* is blamed for, is this, that hee caused to bring the paterne of the altar of *Damascus*, and to make the like, and set it up at *Ierusalem*.

We must add nothing to the worship of God.

Ahaz is blamed heere for adding to Gods worship: In measuring of things the Lord commands that there be a just measure, and that the thing sold bee sufficient in quantity and qualitie: a thing may be sufficient in quantitie, but not in qualitie; As when they mixed their wine with water, and their silver with drossie, *Isa. 1.* heere they sold enough in quantitie, but the qualitie was badde: So when they sold that which was good, but not enough of it, with a *Leane measure* as the Prophet calles it.

The Lord requires the full measure heere, and hee would have it to runne over, *Luke 6. 38.* But hee that had any thing superfluous in his body could not bee a Priest to the Lord, *Lev. 21. 18.* So no beast that had any superfluous part might be offered to the Lord, *Lev. 21. 18.* That is that which the Lord himselve forbiddes *Deut. 4. 2.* *Iee shall neither adde nor pare from my Law,* *Prov. 30. 16.* *put nothing to his words, least hee reprove thee, and thou be found a lyer:* They say that morall vertues admitt *Latitudinem quandam*, But Gods worship must be observed in *puncto mathematico*, there must nothing be added to it, or taken from it.

The worship of God must be kept in *puncto mathematico*.

Ahaz removed the Altar of God, and put the altar of *Damascus* in place of it.

Ahaz caused the Altar to be removed, hee tooke away the Altar and put the Altar of *Damascus* in the place of the altar which was the speciall place of Gods worship, & therfore the Lord appropriates it to himself and calles it *his altar*, *Mal. 1. 10.* as they are called *his*

Priests

Priests, and Prophets, *Psal.* 109. 15. The Altar was the place that sanctified the sacrifice, and not the sacrifice the Altar, *Isa.* 23. 19. The Altar was the place where God shewed signs of his mercy, *Psa.* 8. 8. and there flew one of the Seraphims unto mee, having a live coale in his hand, which hee had taken with the tongs from off the altar and layed it upon my mouth; and said, Loe, this hath touched thy lippes, and thy iniquitie is taken away, and thy sinne purged; heere the altar was a type of Iesus Christ, of whom we get all sanctifying graces: This was done in the dayes of *Ahaz*, *Isa.* 6. 10. and yet *Ahaz* nothing respects the Altar. The altar was the place of refuge to save poore men, yet *Ahaz* was not afraid to meddle with it.

He reserved the Lords altar to his owne private uses, *2 King.* 16. 15. But *Ahaz* reserved the altar of *Damascus* for all the sacrifices both of the King and of the people, this is a just patterne of politickees who make religion but a handmaid to them, they will use it how and where they list; he will keepe the brazen altar still, but it was of no great request with him; hee will not thrust it out of doores, least he might seeme altogether to despise the religion of his fathers; yet he prefers the altar of *Damascus* to it, as being more glorious in show, and for friendship with the King of *Damascus*.

The third thing which *Ahaz* is blamed for is this, that hee offered to the gods of *Damascus* who smote him, *2 Chron.* 28. 23. This is that *Ahaz*, *verse* 22. *him* writing upon the 119 *Psal.* notes, when (This) is set before some names in Scripture, it signifies some great Apostasie and defection, as *Gen.* 38. 49. This is *Esau* the father of the *Edomites*, So *Num.* 26. 9. This is *Dathan*, So *2 Chron.* 28. 22. This is *Ahaz*, which points that he was a notable Idolater, and the Hebrewes compare *Ahaz* and *Amaziah* together, and they apply that

Ahaz plaies the politician, making religion to serve policie onely.

Ahaz offered to the gods of *Damascus* who smote him.

The Hebrewes compare *Ahaz* and *Amaziah* together.

that proverbe to these two Kings (*We have weeped unto you, and yee have not mourned, wee have piped unto you, and yee have not danced*). I was angry with *Abaz*, and gave him into the hand of the King of *Damascus*; yet he went and worshipped his gods; there was all the mourning which I got for my weeping: Then I piped to *A-maziah*, and gave him that was King of *Edom* captive into his hands; yet hee went and worshipped his gods when he had taken them captive; and there was all the dancing which I got for my piping.

The decrease.

The decrease of this Idolatry was in the dayes of *Ezekias*, 2 King. 18. 4. He removed the high places, and brake the Images, and cut downe the groves, &c.

Why God deferrres the judgements of wicked men.

Ezekias succeeded *Abaz*: *Moses Gerundenfis* commenting upon *Deut. 7.* saith, that God deferrres to punish wicked men in this life for three causes; First, hee gives them this way leasure to repent them of their finnes. Secondly, he defetres their judgements, because of some act which they have to doe, as the Iudge spareth the malefactor with child, untill she have brought forth her birth. And thirdly, because some good men are to come of them: And so he deferred the punishment of *Abaz*, because *Ezekias* was to come of him; and of *Shimei*, because *Mordecai* was to come of him.

Agricola non excidit spinam prius quam inde asparagum procerperit.

Ezekias did foure things in reformation of religion.

נחשת
Nun diminuit i: fire.

There are foure things recorded of *Ezekias* his zeale; First, this *נחשת*, he brake the brasen serpent, because the people worshipped it, although it was a type of Iesus Christ, who was the serpent list up in the wilderness, *Ioh. 3. 14.* and calls it in contempt *Nehushtan*, that little peece of brasse; for the Hebrewes when they forme their diminutives, they adde *Nun* to them, as *Ieshurun*, *Deut. 33. 5.* Et fuit Rex apud rethulam. So *Ishon pupilla*, & *Sabbaton Sabbatulum*.

The second thing which *Ezekias* did was when he took away the booke which *Salomon* wrote of Herbs and Physicke

Phyficke, which was affixed on the gates of the Temple; *Ezekias* pulled it downe, because the people neglected the Lord to seeke their health of him, and did trust too much in this booke.

Vide Suidam in Ezekia.

The third thing which *Ezekias* did, was that he shut the gates of the temple that the King of *Assur* might not enter into them.

The fourth thing which he did was *quod traxerat ossa patris sui super lecto funium*, he caused a bed of cords to be made, and drew his fathers bones up and downe in it; he did this in detestation of his fathers Idolatry, he would not burne his bones as he did the bones of the Idolatrous Kings, *Ier. 8.1.* Nor let them lye unburied, but this much he did to them and then buried them againe; this is set downe in the *Thalmud* of him.

The next increase of Idolatry was under *Manasseh*, 2 King. 21.2. And hee did that which was evill in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel; for he built up againe the high places which *Ezekias* his father had destroyed, and he reared up Altars to Baal, and made a grove, as did *Ahab* King of Israel, and worshipped all the host of heaven, and served them. And he built Altars in the house of the Lord, of which the Lord said, in *Ierusalem* will I put my name: and he built Altars for all the Host of heaven, in the two courts of the house of the Lord: and he made his sonne passe through the fire, and observed times, and used enchantments, and dealt with familiar spirits, and wizzards, he wrought much evill in the sight of the Lord, to provoke him to anger, and hee set a graven image of the grove which he had made, in the house, of which the Lord said to David, and *Salomon* his sonne, In this house and in *Ierusalem*, which I have chosen out of all the tribes of Israel will I put my name for ever.

The increase of Idolatry under *Manasseh*.

There are three speciall finnes marked in *Manasseh*,

Three finnes especially marked in *Manasseh*.

○○○○○○○○○

First:

first that hee built altars for all the host of heaven into the two courts of the house of the Lord: Secondly, that hee worshipped the Sunne, the Moone, and the starres: And thirdly, that he worshipped the devilles.

First, he set up *Idolls* both in the court of the people, and the court of the Priests: The *Hebrewes* observe divers degrees of holinesse, which they kept in the land of *Canaan*; first the land it selfe is called holy, *Zach. 2. 16.* and the land of *Iehovah*, *Hof. 3.* and the land of *Immanuel*, *Isa. 8. 8.* All other lands were called a polluted land, *Amos 7. 17.* The second degree of holinesse within the land of *Canaan*, they observe to be within the walled townes; for they suffered no leaper to bee within them; neither buried they their dead within them, therefore they counted them more holie then the rest of the land. The third degree they make to be in *Ierusalem*; there were some things which they might eate in *Ierusalem*, but not in the rest of the Land, they were holie things, but not holy in the highest kinde which they might eate there, as the Paschall lambe, and the tythes of the third yeare; These they eate in *Ierusalem*, but not in the temple: The fourth degree of holinesse that they make to bee in the temple, was, that it was lawfull for no stranger to come within the court of the *Israelites*; And their were keepers appointed, who suffered them not to come in there. *1 Cor. 9.* And these were called *bagmala pekudoth, domini praefectura*; they suffered no strangers to come in here, neither an *Israelite* if he were uncleane; this was a holier place then the court of the Gentiles, and if an *Israelite* were uncleane, he behoved to wash himself, and he was uncleane till the evening, *Lev. 15. 16.* The fifth degree of holinesse was, that no *Israelite* might come within the court of the Priests, which was called *Sanctus*. The sixth degree of holinesse was betwixt the porch and the altar where

בעל פקרת

where *Zacharie* was stoned, no Priest might enter heere if he had a blemish in his body, or whole head was uncovered, or if his cloathes were torne. The seventh degree of holinesse was the holy place it selfe where the golden altar stood, no Priest might enter in heere, unlesse hisfeete and hands were washed.

By these degrees wee may understand how abhominable a thing it was for the Kings of *Israel* and *Judah* to have defiled his land with their Idols, *Ier. 16: 18.* and first *I will recompence their sin and their iniquity double; because they have defiled my land, they have filled mine inheritance with the carcases of the detestable and abominable things.* And then *Manasseh* his Idolatry exceeded, who set up Idoles both in the court of the people, and in the court of the priests.

Manasseh also sacrificed to all the host of heaven. Amongst the rest of Gods names, hee is called in the Scripture *Guelion* supreme or high Lord, and the greek is framed *Ωω* from this; And they worshipped the sun, which they called the queene of heaven; they called her the queene, because *Shemeš* the sunne, is in the feminine gender. *The heavens are the Lords, Psal. 115. 16. but he hath given the earth to the sonnes of men.* Man hath a commandement in the earth, and the Lord hath put under his feet all the beasts of the field, and the fishes of the sea, *Psal. 8.* These corruptible things the Lord hath made subject to man, and hee hath power over them, and may use them as their Lord for his service, and maintenance: but hee hath not granted such dominion to man over the Sunne, the Moone, and the Starrs; He is but heere *Ψευδων*, hee is partaker of the heate and light of the sunne, he who hinders him from that, doth him wrong; Thus farre the sunne serves him, and therefore the sunne is called *Shemeš* from *Shameš* *minister*, but yet man hath absolute dominion over

These are groſſer Idolaters who worſhips beaſts, then thoſe who worſhips the Sunne and the Moone.

The manner how they worſhipped the Sunne.

What partes man hath from the ſtarres, according to the opinion of ſome of the Phyſicians.

the Sun, & the Moone, therefore Chriſt *Matth. 5.* ſaith, that God cauſeth his Sun ſo riſe upon the good and the bad, the dominion over the ſunne belongs only to God.

Hence it followes, that they are groſſer Idolaters, who worſhip thoſe bodies over which they have dominion, then thoſe who worſhips the Sun and the Moone; They are full Lords of the firſt, but they are *uſurij Tenents*, who hath the uſe onely of the ſecond: Theſe Idolaters had Images for the Sunne, *Iſa. 17. 8.* which they call *Chammanim*. And *Beniamin* in *Itinerario* deſcribes them after this manner, there is a people in the land of *Cuſh*, which much beholds the ſtarres, and worſhips the Sunne as their God, having many altars built without the towne of great ſtones, and earlie in the morning they goe out of the towne, to ſee the Sun, and they have Images conſecrate to the Sunne upon every altar made round like the Sun built by magick, and when the Sun riſeth, theſe round circles ſeeme to burne, and they make a great noyſe, and every one both man & woman, hath a cenſere in his hand, & offers ſome incenſe to the Sun, they have horſes alſo dedicate to the Sun after the manner of the *Persians*; *Ioſias* tooke away theſe horſes dedicate to the Sun, *2 King. 23. 11.* they uſed to ride upon theſe horſes, when they went to worſhip the Sunne: The Lord promiſes, *Ier. 3.* that he would breake down the image of *Beth ſchemuſh*, which was the houſe of the ſunne, and the *Egyptians* met yearly to worſhip the Sun in the temple, which was dedicated to the Sunne.

So they worſhipped the ſtarres in *Manaſſes* time; they worſhipped the ſtarres; firſt becauſe of their great light and beauty: Secondly, becauſe of their influx into the bodies below heere; and Thirdly, becauſe they thought them living creatures; and ſome Phyſicians held that man was *opus ſiderum*, and that in his conception and generation he got his ſpirit from the Sun, & his body from the

the Moone, and his concupiscence from *Venus*, and his witt from *Mercurie*, and his desire from *Jupiter*, and his blood from *Mars*, and his humours from *Saturne*.

Worshippers of the starres *Gnobb de Kshabbim* *umafaloth*, *cultores stellarum & planetarum*, of old they called all the gentiles, who had no knowledge of the true God, and now they appropriate this name to those Christians who worship Idoles.

Lastly, *Manasse* worshiped the infernall spirits, and herein he exceeded all the rest of the Idolaters.

The decrease of this Idolatry was, when *Manasse* repented hartily before his death, when he lay fettered in *Babell*, *2 Chron. 33.* and being restored to the Kingdom, tooke away the strange Gods, and Altars, and Images, which hee had made, and restored in *Judah* Gods true religion, except onely that the people sacrificed in the high places.

So the decrease of this Idolatry was in the dayes of *Iosias*. *Iosias* did sundry things for the purging of this Idolatry, *1 King. 23.* first he put downe the Idolatrous Priests, their *Chemarim*, who were blacke with the smoake of their sacrifices; secondly, he polluted, *prophet*, that is, hee appointed it for a place to cast out all their filth, and their dead carcases; that so the people should commit no more Idolatrie there. Hee polluted that place; that is, hee appointed it for pollution; see *Lev. 13.* the Priest shall pollute him; that is, he shall judge him to be polluted; so *Deut. 20. 6.* He that hath planted a vineyard, and hath not prophaned it; that is, who hath not turned it into a prophane use, for the fruit trees, when they were plained in *Israel*, the first three yeares none might eate of them; for they were holden unclean, and the fourth yeare they were holy for the Priest to eate of them, and then the fifth yeare they were common and prophane; that the people might eate

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כוכבים

מזלות

Buxtor de abbreviat pag.

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The decrease.

What it is to pollute a place.

אש תמיר

A resemblance betwixt
Tophet and Hell.

Ierusalem signifieth
Heaven and the places
without *Ierusalem* sig-
nified Hell.

of them, *Ier. 31. 5.* they shall plant vine trees upon the mountaines of Samaria, and shall eat them as prophane things.

Iosias polluted this *Tophet*: It was called before *Vallis Hinnom*, afterward it was called *Gehenna*; there was in it *Esh tamid*, a continuall fire to burne the bones, and the fith which was cast there; and because of the cruell torments which was used in it: therefore *Gehenna* is called hell, and *Christ* alludes to this, *Mat. 5. 22.* He is worthe of the fire of *Gehenna*, so *Isa. 66. 24.* seemes to allude to the punishment of hell taken from the punishment of those whose bodies were burnt there: And they shall gorge forth and looke upon the Carcasses of the men that have transgressed against mee: for there worms shall not die, neither shall the fire be quenched, and they shall be an abhorring unto all flesh. The carcasses of those that were cast into the valley of *Tophet*, were full of wormes, and the fire never died out there; so the fire of hell burnes continually, and the worme of one evill conscience shall gnaw them continually.

The valley of *Tophet*; was called *Gehenna*; It is usuall in the scripture to compare *Ierusalem* *Avagagie* to the Church, *Gal. 4. 26.* So those places that are without *Ierusalem* are compared to hell, and to the torments thereof *entagagios*, as the lake of *Sodom* which burnt with fire and brimstone, *Rev. 19. 20.* was a type of hell, so *Gehenna*, *Mat. 3.* So the winepresse of the wrath of God was without the citie, *Rev. 14. 20.* so *Mat. 8. 12.* he shall be cast into utter darkenesse: utter darkenesse is an allusion to the darke prison which *Peter* was put in without the city, *Act. 12. 10.* And therefore the wicked are said to be excluded out of the holy citie, new *Ierusalem*, *Le. 20.* secondly hee polluted the graves of the Idolatrous Kings, Princes, and Priests, *Ier. 8. 1.* hee caused to take out the bones of the Idolatrous Kings of *Judah*, &c of the Princes

Princes, and of the Priests, and spread them before the sunne, and the moone, and all the host of heaven whom they loved they shall not be gathered nor buried, but lie like dung upon the field.

Thirdly he brake to peeces the images, and cut down the groves, and filled their places with the bones of men. 2 King. 25. 14.

Fourthly, he caused to take the bones of the Priests out of the sepulchers, & burne them upon the altars, 1 Kin. 23. 18. but the sepulcher of the man of God (who proclaimed these things, which *Iosias* did against the altar of Bethel,) he touched not; *Iosias* made a reformation here of the whole land; as well of *Jerusalem* as of *Bethel*; *Iosias* did uprightly as his father *David* had done, and trembled at Gods lawes and Iudgements, 2 Chron. 34. 2. yet the people would not heare the words of the prophets, *Ier.* 25. 3. 4. calling them from their Idolatrie, They sought, not the Lord but worshipped the host of heaven, *Zeph.* 1. 3. remaining frozen in their dregges. *ve.* 10. and shewed themselves to be a nation not worthy to be beloved, *Zeph.* 2. 1.

The rest of the Kings of *Judah* untill the captivity set forward this Idolatrie more or lesse, & Lyke a leprosie it overspread them all, *Pro.* 24. 30. I went by the field of the slothfull, & by the vineyard of the man void of understanding & loe it was all growne over with thornes, and nettles, had covered the face thereof, and the stone wall thereof was broken downe. The Docters of the *Iewes* by way of Allegorie apply this to the Kingdome of *Judah*, and to the Kings of it; And they say, *Ahaz* was the slothfull man, and *Manasse* was the foolish man, *Ammon* and *Jehoiakim* planted the nettles, and the thornes, and last the house it selfe, the temple was destroyed in the dayes of *Zedekias*, then the stone was broken downe. Now when the Church waxed old in her adulteries, God said

The rest of the Kings of *Judah* untill the captivity set forward this Idolatrie.

now shall she and her fornications come to an end, *Ezechiel*
33. 43.

Now all these things are written for ensamples and they are written for our admonitions, upon whom the endes of the world are come, *1 Cor. 10. 11.* that we should not be idolaters as they, *1 Cor. 10. 6. 7.*

This Idolatrie was buried in the captivity, and never revived againe.

At last this Idolatrie was buried in the captivity, ie, and never revived againe amongst the *Jewes*: The three children of *Israel* could not bee drawne by any meanes to bow before the golden image, which *Nabuchad-nazor* set up, neither could the *Jewes* in *Babylon* be any wayes moved to doe any worshippe to *Belus*; And *Mordecai* in the captivity refused to give religious honour to *Haman*; so after the captivity of *Vespasian* they detested Idoles: *Peter* in his Epistle salutes the *Jewes* dispersed through *Pontus*, *Bithynia*, *Capadocia*, which hee would not have done if they had beene Idolaters: and they gloried in this, that they detested Idolls, *Rom. 2. 23.* *Thou who abhorres Idoles*, (he is speaking here to the *Jewes*) And as often as they remember of the great judgements that have befallen them, they burst forth in these words, *Non accidit tibi O Israel ulla ultio, in qua non sit uncia de iniquitate vituli*, that is, there is no judgement which hath befallen thee O *Israel* in which there is not an ounce weight of the sinne of the golden calfe, and they call the temples wherein Idoles are worshipped, *Beth baturphan domum turpitudinis*, the house of filthinesse, and when they see the shaven popish priests they call them *Kumarim*; these *Cemariam* were the Priests who sacrificed to the host of heaven all in blacke or soiled with the smoake of the sacrifices, and they count them but like the heathen Priests and *Camilli*: The *Jewes* when they detest a thing they call it *Pesull* from *Pesal*, which signifieth an Idoll. When *Pilate* and *Petronius* were presidents of *Indea*, they tried by

בית התרפא

כמרים

The *Jewes* abhorres now all sorts of Idols.

פסול

by all meanes to set up the images of *Caligula* and *Tiberias* in the temple, but the *Iewes* withstood them; *Iosephus*, lib. 18. cap. 4. & 10. And the *Iewes* at this day will not suffer in their Kalenders not so much as these three markes, ○ α ✱. As this Idolatry of the *Iewes* was buried in the captivitie, so wee hope that the Idolatric which is now, shall bee buried and quite abolished before the second comming of Christ.

P P P P P P P P

O F



There is a great deal of talk about the "new" and "old" of the world, but the fact is that the world is always changing. The only thing that is constant is change. The world is a big, beautiful, and wonderful place, and it is always changing. The only thing that is constant is change. The world is a big, beautiful, and wonderful place, and it is always changing. The only thing that is constant is change.

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OF
The fourth degenerate Son,
the *FEW*,
who killed his Father.



That was the first borne in *Israel* had sundry priviledges and dignities conferred upon him (before the Law) above the rest of his brethren; the first priviledge was this, that he had the princely power and dominion over his brethren, *Gen. 27. 29. Be Lord over thy brethren.* Secondly, they were Priests in their fathers family, untill the *Levites* succeeded in their place. Thirdly, they had the double portion of all their fathers goods, *Deut. 21. 17.* Fourthly, the first borne were redeemed with five shekels, which the rest were not, as especially consecrate to the Lord. Fifthly, they had a peculiar sort of apparel whereby they were distinguished from the rest of their brethren; Such was *Esau* his goodly raiment, which *Rebecca* put upon *Jacob*, *Gen. 27. 15.* which had a goodly smell, as the smell of a field which the Lord had blessed. Sixtly, they had the dignity to sit first at the

PPPPPPPP 2

Table,

Table, *Gen.* 43. 33. *Iob* 1. 13. And last, the first borne were blessed after a singular manner by their father in his death.

Reuben, *Jacobs* first borne, by committing of incest and defiling his fathers bed, he lost all these dignities, *Judah* got the Princely dignity; *Levi* got the Priesthood; *Ioseph* the double portion: and after that his brethren revered him not, and he lost all the rest of his priviledges, none of his posteritie came unto any dignitie or preferment, and they were more obscure than dull *Issachar*. *Issachar* was *asinus osium* had strong bones, to labour and to carrie burdens; But *Reuben* was like water spilt: *Issachar* was valiant in battle against *Sisera*, *Judg.* 5. 14. but nothing is spoken of *Reuben* his posteritie; never Iudge came of him, neither souldier came of him, all feeble and weake: *Issachar* was given to study and knowledge, *1 Chron.* 12. 32. but no learned men came of *Reuben*; and all this befell him because hee dishonoured his father in defiling his bed. So the Jewes the Lords first borne, *Exod.* 4. 22. had all these dignities conferred upon them, but for murthuring the Lord of life, they were spoyled of them all: first they were a *Kingdome of Priests*, *Exod.* 19. 6. that is, they were Kings and Priests to the Lord; but for murthuring of the Lord of life, this dignitie was transferred to the Gentiles, *1 Pet.* 2. 9. Then they had the double portion, the Lord was their portion, *Psal.* 23. this was a worthy portion, or a double portion, but now they have lost this portion; he redeemed them before by a great price, not with five shekels, but now he sels them for nought, and their price is not increased, *Psal.* 44. 12. Then he cloathed them with broidered worke, shod them with *Badgers skippes*, *Ezek.* 16. 10. but now the Lord hath stript them naked and bare, *v.* 39. They sate first at the Lords Table, and some Gentiles like whelpes eate but the

the crummes under the Table, but now *they that are first shall be last, and they that are last shall be first, and shall sit downe with Iacob in the Kingdome of God, Luke 13. 29.* Last the Lord hath cursed these wilfull murderers of him in his death; what could the Lord have done more to his first borne, but this degenerate sonne (*optimi vini pessimum acetum*) hath despised him, he counted all the world but dogges in respect of them, *Math. 15. 27.* but they like dogges turned againe and rent him, *Psal. 22.* And this his first begotten sonne is now become *bukera sakla, primo genitus stultus, qui non fert nomen patris sui;* he is become that foolish first borne, that cannot abide the name of his father.

SECT. I.

Of the threefold estate of the Iewes, and first when they were gnammi my people:

THe Iewes are to be considered in a threefold estate; first, as they were *gnammi*, my people: Secondly, as they were *lo gnammi*, not my people; and thirdly, as they are *Ruchama*, to be pittied.

When they were *gnammi* his people then he carried them as a girle about his loynes, *Ier. 13.* then he had them graven upon the palmes of his hands; Then he loved them as the apple of his eye, *Psal. 17. 8.* and he reckoned them as his *peculium*, *1 Pet. 2. 3.* Then they were the head and not the taile, *Deut. 28. 37.*

In this estate he made choise of them to be his sonnes, The Lawyers make foure sorts of sonnes: first naturall and Legitimate; Secondly Legitimate but not natu-

P p p p p p p p 3

rall:

Gnammi.

The great dignities of the *Israelites* when they were his people.

Foure sorts of sonnes.

rall: Thirdly, naturall but not Legitimate: Fourthly, neither naturall nor Legitimate.

1.

כשרין
פסולין

2.

אסופין

Naturall and Legitimate sonnes are those who are begotten in honourable marriage; And those the Hebrewes call *Cashirim rectos*; and to those they oppose *psulim* who are not begotten in lawfull marriage.

Legitimate, but not naturall they call *asuphim collecti*; Those were called *Collecti* by the Hebrewes, who were cast out by their parents, but yet others tooke them up when their father and their mother left them, *Psal. 27. 10. my father and mother have left me, but the Lord hath gathered me up*: Those by the Greekes were called *unlegitimos*, cast out by their mothers, and *projecti* *Psal. 71. 9. Cast me not off*.

3.

בני נכר

4.

Spurium filius, non filius.
Ben syra

ממזר

Thirdly, naturall and not Legitimate sonnes, were those who were not begotten in lawfull marriage, yet the mother contented her selfe with one, and was not common to many; And those children were called *beni neker*, *Psal. 144. And αλλοτρεσθων, filii extranei*.

The fourth were those who were neither naturall nor Legitimate, who were borne of common harlots; Such a one the Hebrewes called *mamzer* from *mum zer aliena lates* and the Latines called them *incestus*, and *filios vulgi*; and *varii*: *Quia ex vario semine*; and *ro dei* from *ro dei*, *quia nihil divinum in illis*.

The Lord adopted them.

When God chose them to be his sonnes, he adopted them: Adoption was found out for the comfort of those who had not children, *2 Sam. 21. 8. Barren Micoll had five sonnes*; that is, five legall or adopted sonnes: So the daughter of *Pharaoh* adopted *Moses Act. 7. But God although he had a naturall sonne of his owne, yet he adopted the Jewes for his sonnes. When men adopt children, it is for want; but Gods adoption of his children comes of abundance of his grace.*

As

As the Lord adopted them, so hee would have them brought up under his law, as under a tutor *Gal. 4.* And as a man teacheth his sonne, so the Lord taught them, *Deut. 5. 5.* And as *Pharaoh* his daughter, when she adopted *Moses* to be her sonne *Act. 7.* caused him to bee brought up in all the sciences of Egypt; So the Lord, when he adopted the Jewes for his children, he taught them by his Law.

He taught them.

When they were his people, many were converted from Gentilisme, to Judaisme, and they were called *Proselytes*: This they thought to be the greatest honour, to be made members of the Church: the *Queene* of the South came from a farre Country to see the wisdome of *Salomon*, and the order of his house, and of his servants, *2 Chron. 9. 4.* So the proselytes came from farre Countries to heare the wisdome of God, and to see the order of his house, and the comeliness thereof: *David* thought the swallow and the sparrow happie, that built their nests neare the Altar of God, *Psal. 84. 3.* might not they then thinke themselves happie, who came so neare to the house of God as to heare his Law expounded unto them, and to have these mysteries of salvation revealed unto them, which the Gentiles knew not of? The proselytes were those, of the *Madianites* *Isidro*, of the *Huzzites* *Iob*, of the *Syrians* *Naaman*, the *Syrian*, of the *Iebusites* *Arauna* the *Iebusite*, of the *Hittites* *Uriah* the *Hittite*, of the *Gittites* *Ithai*, *2 Sam. 18. 2.* of the *Canaanites* the woman of *Canaan*, of the *Ethiopian* *Ebedmelech* the *Blacke-moore*, and the Eunuch of the *Queene of Candaces* an *Ethiopian*, *Act. 8. 27.* of the *Philistines* *David* had the *Cheerebites* for his guard, *2 Sam. 15.* of the *Moabites* *Ruth*, of the *Samaritans* the tenth man of the *Lepers* *Luke 17.* and the *Samaritane* woman *John 4.* of the *Idumeans* *Herod*, and of the *Gibeonites* the *Netthinim* who bowed the wood, and drew the water

The Proselytes that came to the Jewish Church.

for

Women proselytes.

for the Temple, *Iohn 9. 21.* And at the birth of Christ the three wise men that came from the East to worship *Math. 2. 11.* And the Grecians from the West, *Iohn 12, 10.* of the Romans *Cornelius* the centurion, and from *Antioch Nicolas* a proselyte *Act. 6. 5.* and on *Kelos* the sisters sonne of *Titus*, who pharaphrased in *Chaldee* the prophets. So the women proselytes, as *Hagar* the hand-maid of *Sara*, *Ashuer*, the wife of *Ioseph*, *Zipporah* *Moses* his wife, *Siphrah* and *Puah* the two mid-wives of *Egypt*; so the daughter of *Pharaoh*, *Rachab*, *Ruth*, *Iael*, the wife of *Heber* the *Kenite*; Now the whelps beganne to eate of the crummes which fell from the childrens table, but it was a miserable case when the children refused the meate which was set upon the Table, and began onely to gnaw the bones; as *Ierome* speakes of them.

SECT. 2.

The second estate of the Iewes when they are *lognammi* not my people.

Lognammi.
What dignities they
lost when they were
not his people.

WHen they are *lognammi*, now they are the tayle and not the head, *Dent. 28. 37.* now the crowne is fallen from their head, *Lam. 5. 16.* and now the Lord hath made them a by word amongst the heathen, and a shaking of the head amongst the people, *Psal. 44. 14.* when the Iewes of old used to imprecate any thing, they used their imprecations, wishing that such things might befall them, as befell most miserable men, *Ier. 29. 22.* and of them shall bee taken up a curse by all the captivitie of *Iudah* which are in *Babylon*, saying, The Lord make thee like unto *Zedekiah* and like unto *Ahab* whom the

the King of Babylon rosted in the fire; because they committed villanie in Israel and adultery with their neighbours wives: So the Jewes now are become a parable and a hissing to all nations, and when they wish any misery to a man, they wish that hee may be like a miserable Jew, and the name is now in derestation to all the world. When they were his people, the Lord forbade them to marrie with the heathen, but now no man will marrie with them, no not the Turkes: Of old they detested the Publicans as most vile sinners, but now they are the opely Publicans who serve under the Turkes; no man will trust them now, they are so perfidious, and their faith is *punica fides*, and they carrie the markes of gods vengeance.

When men turne from darkenesse to light, this is a happie change; as when they turned from Paganisme to Iudaisme, and then they were called prosylites: So when they turned from Iudaisme to Christianitie, they were called *fratres Iudai*, *Act. 15.* and beleovers of the circumcision, *Act. 10. 45.* So when they turned from Gentilisme to Christianitie, they were called *proselytes*, *1 Tim. 3. 6.* But when men fall from light to darkenesse, that is, a miserable change; as when they fell from the Iewish religion to Paganisme; so when they fell from the Iewish religion to the Samaritans; so when they fell from the Iewish religion to Saducisme; so when they fell from Christian religion to Iudaisme; so when they fell from Christianitie to Turkisme; and lastly, when they fell from Christianitie to Gentilisme.

Some fell from Iewish religion to Paganisme, as *Rabshakeh* did (whom the Jewes generally holds to have beene an apostate Jew, for he could speake the Hebrew language, *2 K. 18. 26.* and he names the name *Yehovah* which the heathen knew not, *vers. 25.*) and the Jewes used not to rent their clothes when they heard any

Qqqqqqqqq blasphem-

A happie change when men turne from darkenesse to light;

A miserable change when men fall from light to darkenesse.

Iosephus lib. 13. & sic. cap. 18.

To fall from the Iewish religion to Paganisme.

Josephus de bello Iudaico
l. 2. c. 19. & 20.

Celsus lib. 7. cap. 25.
Epiphanius li. de pond-
ribus & mensuris.

משפריים
כופר בעיקר

To fall from the Jew-
ish religion to the Sa-
maritan.
Vide Masius in Iosue-
am. 5. 2. pag. 82.

blaspheme, unless hee were an Hebrew; therefore they rent their clothes when they heard *Rabsakeh* blaspheme: Such was the apostacie of the Gergasites, who fell from the Iewish profession to the heathen Greeks.

When the Profelytes entred within the Covenant of God, they were circumcised (as the rest of the Iewes were) and it was the seale of the covenant to them; but these apostates who fell away caused to uncircumcise themselves, and draw their prepuce which was a signe of renouncing of the Covenant, and the Greekes called them *εἰσπράγμοι*, and this uncircumcision they called it *εἰσπράγμος*, as they uncircumcised themselves in the dayes of *Antiochus Epiphanes*, for feare they should have beene knowne to be Iewes, 1 Mach. 1. 16. and the Apostle alludes to this forme, 1 Cor. 7. 17. *Art thou circumcised, uncircumcise not thy selfe*. These apostates the Hebrewes called *Mesumadim*, and *Kophar beguickar*, *Negantes fundamentum*; and they opposed to these *Gentiles fundamentales*; that is, the Profelytes converted, who held the grounds of the Iewish religion.

So when they fell from the Iewish religion to the Samaritan: Such a one was *Symmachus* who translated the old Testament into Greke under the Emperor *Severus*, and caused him to uncircumcise himselfe, and then was circumcised of new againe which was called *Parang*, *denuatio pellicula*, and this stood in place of a new circumcision to him: These who fell from the Iewish religion to the Samaritans were most of all apostates hated by the Iewes, *Quia hi miscbant non miscenda*, because they mixed the true Religion and the false together, and they hated them more than any other apostates. They would not eate with the Samaritans *Ioh. 4.* they reckoned bread as if it had beene swines flesh, and when the

the Samaritans blessed, they said not *Amen* to it, *Eccles.* 50.26,27. *My soule abhorreth two nations, and the third is no people; These who dwell in the mountaines of Samaria, those who dwell amongst the Philistines, and the foolish people who dwell in Sechem,* that is, there are two sorts of people whom I abhorre most; the people who mixeth the true religion and the false together, as the Samaritans, and secondly, those who are onely Pagans; the Samaritan, he abhorred most; for the Iewes so held the Samaritans, that they thought them possessed with a devill, as *Iohn* saith; *Say we not truth that thou art a Samaritan, and hast a devill.*

So when they fell from Iudaisme to Saducisme; such a one was *Iohannes Hircanus*, who through hatred became a Saducee, and commanded Saducisme to be received through all his bounds.

So when men fall from Christianitie to Iudaisme: we have a miserable example of it in one *Peffercorie*, who was a Iew borne, but afterward became a Christian and was baptized; Hee went to the Emperour to procure that all the bookes of the Iewes should be burnt except onely the bible: This Iew made great sturres in *Germanie*, especially against one *Capnio*, who was a restorer of the Hebrew language then (the story is set downe at length by *Sleidan*) and after that hee had troubled the Church a long time, at length he returned to Iudaisme like a dogge to his vomite, and was burnt at *Hall* in Saxonie: The Iewes have a saying amongst them, That *Iudeo baptizato, & lupo domestico, non est credendum*, that is, we are not to trust a baptized Iew, nor a tame Wolfe; for he will slip the coller and runne to the hills againe; and so it fareth with this miserable Iew.

So when men fall from Christianitie to Turcisme, and these were called *Mamluhim*, from *Malach emp-*

Iosephus l. 13. antiquitatum cap. 18.

To fall from Christianitie to Iudaisme.

To fall from Christianitie to Turcisme.

ממלכין
from מלך

ius, vel mancipatus fuit. Such are those who were begotten of Christian parents, and being bought by the Turkes are circumcised.

To fall from Christianity to Paganisme.

The last are those who fall from Christianity to Paganisme: Such a one was *Julian* the apostate.

Those miserable wretches who fell from the Jewish religion to Paganisme, as from light to darknesse were in a miserable condition: but the miserable Jewes now are in a worse condition, who calls light darknesse, and darknesse light: The fugitive who flees away from the prince to the enemy, is not so badde as hee who keepe their strength, and stands out against the prince: Those miscreants now oppose themselves in all things against Christ.

SECT. 3.

Of a threefold error concerning Christ.

Three sorts of error concerning Christ.

The first is *error temporis*.

THere is *triplex error circa Christum*: The first is, *error temporis*: the second is *error personæ*: and the third is, *error conditionis*.

The first is, *error temporis*, when they denie that Christ is yet come; The Pharisees said to Christ, *Tell us plainly if thou be the Christ*, *Ioh. 10. 24.* Iesus answered, *Itold you and you beleevved not.*

The Lord instructed his people sundry wayes; by base and sylly creatures, as by the Pismire, by the Conie, by the Locust, and by the Spider, *Prov. 30. 25, 26, 27, 28.* By the Pismire, he teacheth them industrie to teach them industrie to labour, *Pro. 6.* he teaches them to have a care of their household and children. By the Conies a feeble flocke, they have a care to make their holls

holls in the rockes for their safetie, and the safetie of their young ones. Thirdly, he teacheth them to joyne themselves together for the defence of their countrie, as the Locust doe, who goe out to battell, although they have not a head: Fourthly, hee teacheth them to be wise, that they may stand in Princes courts; By the example of the Spider, which (although it be a fillie creature) yet it takes hold in Kings Palaces: *Ioseph* learned this lesson when he stood before *Pharaoh*, and *Mordecai* before *Ashuerus*.

So the Lord reproves his people by fillie and base creatures, as by the Turtle, the Crane, and the Iwalow, *Ier. 8. 7.* hee objects to them, that these poore creatures observed the time of their comming, but his people know not the time of their visitation, *Luke 19. 44:* Man being in honour became like the beasts that perish, *Psal. 49.* yea worse than the beasts: *Chrysostome* hath an excellent saying, *Peius est comparari iumento quam esse iumentum*, it is worse to be compared with the beastes, than to be a beast: To be borne a beast is no fault, but to be matched with them, when wee make our selves like beasts, or worse than beasts, that is our great shame: The unreasonable creatures by instinct knowes their times and seasons, and man will not know the time of grace by the gracious light of the Gospell: The Jewes were worse than the fillie Crane, or Swallow, when they knew not the time when Iesus Christ their Messias came into the world.

Wee who are Christians reckon our times from the Lords birth and from his death; but the Jewes abhorre this: When *Alexander* came to besiege *Ierusalem* in the dayes of *Iaddus* the highpriest; to save *Ierusalem* not to be sacked, they were content to reckon their dates from *Alexander* his comming to besiege *Ierusalem*, *anno creationis*, 4260. And this was called after-

לפרט קטון

How *Cornelius* his
prayer was accepted,
he not knowing that
Christ was come.

Three sorts of *Jewes*
who differed concern-
ing Christs comming

Tbalmud in Sanedrim,
Cap. 11. fol. 98.

Tbalmud in Sanedrim
Cap. 11. fol. 97.
So *Rambam* sub finem
Misnaioth.

ward *Era Alexandri*, and after that *selucidarum Alex- andri*: but now they will no wayes reckon from the comming of Christ; for when they count the yeares of the world, they omit the thousands, and reckon by the hundrethes by (*liphrath caton*) as they call it; they will not subscribe their bonds and contracts by this date, (the yeare of Christ.)

Quest. How could *Cornelius* his prayers be accepted before God, seeing Christ was come and hee knew not that?

Ans. *Cornelius* the centurion before hee heard *Peter* he beleaved in the *Messias*, and this hee had learned from the *Jewes*, but he knew not that Iesus the Sonne of *Mary* was the *Messias*, and if he had died in that estate he might have beene saved, but after that hee heard *Peter* preach that Iesus was the *Messias*, if he had not beleaved in Christ, then his ignorance had beene an affected ignorance, and damnable; such was the ignorance of the Pharisees, *Ioh. 10. 24.*

There were three sorts of the *Jewes* who differed concerning Christs comming; The first were those who say that Christ was come, as *Aquiba* the Armour-bearer of *Ben Cohebha* who said *Omnia tempora Messia preterierunt*, he held that *Ben kohebha* was the *Messias*, and that hee was come already: there were others of them who said, that he was come, although not yet revealed, but that he is amongst the lepers of *Rome*; And there are some of them who expect yet their *Gnolam haba, saculum futurum*; this time they call the time of their *Messias*, and seeing themselves so often deceived, waiting for their *Messias*, they doe say that times are not to be reckoned, and they lay a curse upon him, who presumes to reckon the times of his comming, *Displodetur spiritus eorum, qui sunt scrupulosi in momentis temporum, sed presteletur & credit uiveritati verborum;* that

that is, let him perish miserablie who is scrupulous in the searching the moments of time, and content thy selfe with this, that he hath promised that he will come, and he that beleeves will not make haste, *Hab. 2. 3.* There was a general fast indicted to all the Jewes in Europe, because their *Messias* delayed his comming so long, as *Helvicius* testifies, *lib. 2.*

SECT. 4

Reasons proving against the Jewes that christ is come.

TO stoppe the mouthes of these miscreants, wee will bring some reasons out of the old testament, and their owne writers against them: when wee dispute against an adversarie, wee must bring the principalles, and grounds, which they acknowledge themselves, or else they will not serve to confute them; Christ disputing against the *Saduces* who denied the resurrection, *Mat. 22. 32.* he brought his proofes out of the five bookes of *Moses*, because they admitted no other scripture but those five bookes of *Moses*; but when hee disputed against the *Pharisees*, *Mat. 12. 3.* hee brought his testimony out of the *Psalmes* because they admitted all the old testament: so *John* writing against *Ebion* and *Cerintus* a Jew, calles Christ still *logos* & *sermo*, because that is the phrase of the *Caldees* when they speake of Christ, & this he did to convince the Jew the more. A Christian disputing once with a Jew, hee alleaged the testimonie of *Paul*, but what replied the Jew? *Quid mihi cum tuo Paulo, lex canonica emendavit Paulum*, what have

Reasons proving that
Christ is come.

What testimonies wee
must use when we dis-
pute with the Jewes.

Reason. I.

When the scepter was
taken from *Judah*, then
Christ came.

Zam. David. pag. 36. b.

have I to do with your *Paul*, the canō law corrected him.

In disputing against them, wee must use their owne testimonies, that their owne children may bee their judges; *Paul* used the heathens testimonie against the people who were heathenish in manners, as of *Aratus*, *Epimides*, and *Menander*: So must we use their writings against themselves; But here we must take heede when we bring in their testimonies against them, that they agree all in those testimonies, for if they doe not agree, they make not faith against them, but onely they shew this much, that they agree not amongst themselves. But when they agree among themselves, then their testimonies are ^{ἰσχυρισμοί} *Mar. 14. 59.*

The first reason to prove that Christ is come, is taken from *Gen. 49. The scepter shall not bee taken from Judah till Shilo come*, That is the power of judging shall not be taken from the great *Synedrion*, therefore a scepter hang over their head in the great *Synedrion*, as *Petrus Eunius* witnesseth) But when the *Romans* subdued the *Jewes*, great *Synedrion* was removed from *Ierusalem*, to *Tabneth*, this which was in the confines of *Dan*, neere to the sea coast, and there it stayed for a while after the destruction of the temple, & after that they had changed their station nine times, at last they went to *Tiberius* the tenth station, and their the *Synedrion* tooke an end, and they hope that the *Synedrion* shall be restored againe, first at *Tiberius*, and then shall goe backe againe by degrees to *Ierusalem*; the scepter here was taken from *Judah* by the *Romans*, when *Shilo* came; and they say the sonne of *David* the *Messias* shall not come, *donec regnum illud malignum extendetur super Israel*; they call the Roman Empire *regnum malignum*, but this fell out in the time of Christ, when all the world went to bee taxed under *Augustus*, *Luk. 2. 1.* And the stories tell us, after that *Aristobolus*, and *Hircanus* with their continuall warres, had

had almost destroyed all the posteritie of the *Machabees*, the Romans having subdued the Jewes they set *Antipater* an *Idumean*, and a stranger over them to bee their King, and he, that he might the more easily come by the Kingdome marries the daughter of *Hircanus*, who was then a fugitive amongst the *Partheans*; at last when he understood that *Hircanus* onely was left alive of the posterity of the *Machabees*, when hee returned from his banishment (fearing least the Jewes should make choise of him to bee their king, as being onelie left of the posterity of the *Maccabees*) killed him and his children and his owne wife also the daughter of *Hircanus*, whom he had married latelie before, and not content with that, he killed the most of the nobles of the tribe of *Judah*, he destroyes their antient records, hee takes away their genealogies, and kills the 70. who sate in the great *Synedrion*; hee appointed priests at his owne pleasure, and some flatterers then in this great confusion tooke upon them to call him the *Messias*. Hence came that sect which we reade of in the Gospel called *Herodiani*, who worshipped *Herod* as the *Messias* (as some hold) Now *Shilo* is come and the scepter is taken away.

The second reason is, *The stone which the builders refused is become the head of the corner*; But *Iesus Christ* was that stone of offence to the Jewes whom they stum- bled at; whom they were offended in, and whom they crucified; therefore he is the onely true *Messias*, and come already: All the Jewes at this day approved the fact of their fathers in killing the Lord of life: *Moses Gerundenfis* sayes, about the subversion of the second temple, there was a certaine *Nazaret*, who professed himselfe to bee the *Messias*, and our *Rabbines* according to his merits adjudged him to the death of the crosse: The Jewes in the dayes of Christ said, if we had beene in the dayes of our fathers, wee would not have beene

Vide Iosephum lib. 1.
de bello Iudaeo. cap. 5.
et 15. et lib. 15. cap.
910.

Reason 2.

Moses gerundenfis in
libro qui inscribitur
Tirinus Messia.

RRRRRR

par-

Reason 3.

partakers with them in the blood of the Prophe. 3, *Mat.* 23. 30. But these wretches now doe approve all which their fathers did to Christ, which shewes, that Iesus Christ is the onely true *Messias* and is come already.

The third reason is taken from the prophetic of *Zacharie*, 14. 16. *Open thy gates O Libanus*, This prophetic that the gates of *Libanus* should be opened, (that is the gates of the temple which were built of the wood of *Libanus*) was fulfilled, when the vail of the temple rent; In the *Syriacke* it is *facies templi scissae*, and in the *Thal-mud* it is recorded, that the gates of the temple did open themselves, and that the evening lampe did not burne about the subversion of the second temple.

Reason 4.

The fourth reason is taken from the tradition of the house of *Eliab*; The world shall stand 6000. yeares, and shall bee destroyed in the 7000. In the first two thousand yeares there was *Inanitas*, emptinesse, in the second two thousand yeares was the Law; and in the third two thousand yeares, were the promises of the *Messias*; & then in the seventh thousand yeare the world should cease; And as in every seventh yeare the land rested, *Lev.* 25. 4. So the world shall cease in the seventh thousand yeare, because it is said; *Psal.* 91. *A thousand years in thy sight are like a day*: the two thousand yeares of the *Messias* (they know are almost run out; but for our iniquities they adde, *Transferunt multi ex illis quibusque transferunt*; that is some of those yeares are past, which we must not exactly reckon; but to take away this shift from them, they have so particularly determined the tyme that they can make no shift to elide this time; *Moses Gerundensis* writing upon the *Pentateuch* sayes, that the *Messias* will come in the five thousand yeare after the creation, and most of them agree to this reckoning, that hee shall come in the five thousand twenty and two yeare.

Reason 5.

The

The last reason to prove that the *Messias* is come, is this, No Jew at this day can tell what genealogie hee is of; They have lost all their genealogies, which they kept all the tyme of their first captivity, and after they returned home againe as wee may see in *Esdra* 2. they that could not tell their genealogies were debarred from any charge; These genealogies they kept, that they might know of what tribe the Lord was to come, and so they kept their marriages of the hebreixed only to marie within their owne tribe, to know of what tribe Iesus Christ was to come; and so they kept still their fathers possessions, that the tribes might not bee confounded, but all those are confounded amongst them now, therefore the *Messias* is come already.

A Christian may demand of a Jew why the Magicians came from the east at this time to worship Christ, & why *Herod* was so desirous to know the place of the birth of Christ, and caused the infants to be killed, and spared not his owne son (as *Macrobius* witnesseth who was a gentile Philosopher) was it not the feare that Christ the King was borne, which moved him to doethat?

Secondly, a christian may demand what was the reason (about that time especially) that so many gave themselves out for Christs, as that *Egyptian* who raised sedition, and led out into the wilderness foure thousand men that were murtherers, *Acts* 21. 38. So *Thoudas* boasting himselfe, to whom resorted a number of men, *Acts* 5. And so *Judas of Galilee* drew many after him, *Acts* 9. 37. So *Simon Magnus* and *Barcosbi*; was not this because Iesus Christ was come already, that they counterfeited themselves to be Christs?

Thirdly they may demand why the Jewes fell away from the *Romans* at that time; there was no other reason indeede, but because generally it was received amongst them, that the *Messias* should come and deliver

them a *Regno maligno*.

Fourthly, hee may demand, what is the reason that ye *Jewes* hate us *Christians* more then ye did the *Romans* who tooke you captives, who scattered you, and subdued you, and although they were Idolaters, yet ye loved them better then the *Christians*, yee pray thrice in the day against the *Christians*, notwithstanding that the *Christians* pray for you: the reason of all this yee may see is the hatred ye have against *Christ*, whom ye have crucified, ye hate us for his cause, and as your predecessors consulted to put *Christ* to death, and *Lazarus* also whom hee had raised from the grave; so ye hate *Christ* still, and us *Christians* called after his name.

The second error concerning *Christ* is *error persona*.

The error concerning *Christ's* person is the most dangerous error.

The second error concerning *Christ*, is *error persona*; and it was twofold: First, when they chused a false *Christ* in place of a true *Christ*: The second, when they blasphemed the true *Christ*; and denied all the benefits which we get by him.

This error concerning his person was the most dangerous error, for *error persona* (as the Lawyers speake) *irritat contractum*, as when *Laban* put in *Leah* to *Jacob*, in stead of *Rachel* for his wife; here the marriage was to no purpose, because of the error of the person, and if *Jacob* had not gone in afterward to *Leah*, and taken her for his wife, hee might have safely dismissed her, because it was *error persona*: So when the *Jewes* tooke a false *Christ* for the true *Christ*, here the covenant was of no force, and they could never get salvation by such a *Christ*.

The second error concerning *Christ's* person was, when they denied the true *Christ*, and all the benefits which the Church gets by him.

The disciples never fell into this errour, either to take a false *Christ* for the true *Christ*, or to denie the benefits which the Church gets by the true *Christ*.

Now

Now I will set downe how those Jewes doe erre concerning Christ, and hate him most deadly, and all the benefits which the Church gets by him.

First, they erre concerning Christs forerunner *Elias*, and they take not *Elias* in gifts, that is, *John the Baptist* to be Christs forerunner (although *Elias* be alreadie come, and they have done to him whatsoever they listed, *Matth. 17. 12.*) but they expect *Elias Tishbite* in proper person, and when they cannot answer any hard question propounded to them by their schollers, they say, *Tishbi solvet nodos*, when *Elias* shall come he shall resolve all hard doubts.

Secondly, they despise *Marie* the mother of our Lord, and they call her *Marah*, bitternesse; and *herba Maria*, they call *herba suspensi*; they denie that Iesus Christ was borne of a Virgin; and they say that *gnalma* signifieth any other woman, as well as a Virgin; but this word *gnalma* is alwayes taken for a Virgin in the Scripture, except, *Prov. 30. 19.* There the naughty woman is called *gnalma* a Virgin, when shee wipes her mouth, and denies her adulterie, yet she would seeme still to be *gnalma* a Virgin, *verse 19.* and if *gnalma* were not a Virgin which should beare a sonne. what signe were it to confirme trembling *Abaz* against his doubting and feare; would this signe confirme him to say that a woman should bare a sonne, when he refused a signe offered to him, either from above or beneath, *Esay 7. 11.* and this word *hagnalma* being written still with *Mem clausum*, the Jewes themselves observe that this signifieth *Marie* to be a Virgin, both before her birth and after.

The Jewes denie that a Virgin could beare a sonne; they beleve this, that God made the woman out of the side of the man, and why may they not beleve this also, that the holy Ghost did overshadow the Virgin

R R R R R R R R 3 Marie,

They erre concerning Christs forerunner *John the Baptist*.

Vide abreviaturam Bux pag. 122.

They despise *Marie* the mother of our Lord.

מר עלמה

העלמה

They denie that a Virgin could beare a son.

Marie, and created Iesus Christ in the wombe of the Virgin Marie? The Iewes beleeeve this, that Aaron his rod did budde although it had not a roote; why may they not beleeeve this then, that a Virgin did conceive and beare a sonne although shee knew not a man?

They acknowledge
not the two natures in
Christ.

Thirdly, they acknowledge not the two natures in Christ, that he is God and man, *Immanuel, God with us*, *Esay 7. 14. and Davids sonne, and Davids Lord, Psalm. 110. 1. and Ithiel, God with us, Prov. 37. 1.* which the ancient Iewes acknowledged [*I will dwell amongst them, Levi. 26.*] The Chaldee paraphrast paraphraeth it thus, I will place my divinitie amongst the midst of the sonnes of Israel, according to that of *Iohn, Ioh. 1. 14. The word was made flesh, and dwelt amongst us.*

They mocke Christs
offices.

Fourthly, they mocke Christs offices, and first his Kingly office, *Matth. 27. 29. Haile King of the Iewes*, and his Priestly office, *Matth. 27. 42. He saved others hee cannot save himselfe*: and his propheticall office, *Prophecie who smote thee, Matth. 26. 28.* They despise his Kingly office, *Wee have no King but Caesar, Ioh. 19. 15.* So they despise his Priestly office, cleaving to the ceremonies of the law, when they stand to the ceremoniall Law, they cannot be partakers of Christ crucified; for that sacrifice which was burnt without the gate, the people cannot be partakers of (according to the Leviticall Law) but Christ suffered without the gate; therefore the Iewes who cleave to the ceremoniall law cannot be partakers of it, *Heb. 13: 12, 13.*

Then they despise Christs propheticall office, *Deut. 18. 15. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto mee; unto him shall yee hearken: He shall raise up a prophet like unto me.* This note (*sicut as*) is taken three manner of wayes in the Scripture; First, for a note of paritie,

as *Matth. 10. 15.* It is enough for the disciple that he be as his master. So *Mat. 19. 19.* Thou shalt love thy neighbour as thy selfe, See *1 King. 22. 4.* and *Gen. 44. 18.* Secondly, it is taken for a note of Identitie, as *Matth. 20. 14.* I will give unto this last, even as unto thee, *sicut tibi*, that is, *eundem specie denarium*. So *Luke 15. 19.* Make me as one of thy hired servants, that is, make me thy hired servant. So *Ioh. 1. 14.* We beheld his glory, as the glory of the only begotten Son of God, that is, we beheld him the true sonne of God. Thirdly, it is taken for a note of similitude, as *Matth. 6. 12.* Forgive us our debts as we forgive our debtors: and *Matth. 18. 33.* Shouldest thou not also have had compassion on thy fellow servant, even as I had pittie on thee? So *Ioh. 17. 22.* that they may be one, even as wee are one. When it is said there, the Lord will raise up unto thee a Prophet like unto me, *sicut ego sum*, *sicut*, is not a note of paritie there, neither of Identitie, but it is a note of similitude, as if yee would say, he will raise up a very true man as I am, and a Prophet as I am.

This Prophet they were bound to heare, but when there came another in his owne name, him they heard, but this great Prophet they would not heare, *Ioh. 9. 43.*

Fifthly, they abhorre and detest the name of Iesus Ieshuang, and when hee is called Ieshugnoth, *Robur salutum*, *Gen. 49. 25.* This word they divide into two, and make it *Ieshu gnuoth*, ac si *Christus perversus esset*, where as Iesus is our Ieshu, *natha omnimoda salus*, both in this life and in the life to come, *Psalm. 3. 3.* They will not so much as name the name of Iesus, and blasphemously they say *Nomen illius prutrescat*; Some of them say, that the name of their Messiah (when he shall come) shall be *shilo* from *Gen. 49. 10.* others of them say, that his name shall be *Chanina*, which signifies grace, from *Ier. 16. 3.* Others of them say that his name

shall

כח הרמיון

Caph similitudinis.

כח השוה

Caph paritatis.

כח המיתות

Caph identitatis.

They hate his proper name Iesus.

ישועתה

*Huiusmodi enim aucto-
votis aucta significatio
nis iudicium est.*

שילה
חנינה

*Talmud in Sanhedrin
cap. 11.*

מנהיג

They mocke his sur-
name Christ,

שם כנוי

They deny our Lords
resurrection.

יין גרי

The Jewes drinke not
now the wine of the
Christians.

גרי ממזר

Rabbi Bechai parteſſu-
mini.

shall be *Menachim* a comforter from *Lament. 5. 16.* But the name of Iesus they hold in execration, so they hate the name of Christ, they will not call their *Messias Christus*, but *יהושע* *delibutus*.

Sixtly they mocke the crosse of Christ and they call it *Tramen & stamen*, because those two resemble the crosse, and when they dare not directly speake against Christ crucified, yet they will closely under those termes mocke him.

Seventhly, they despise the imputed righteousnesse of Christ, and they jest at this, that one should be punished for anothers fault; then they say, *Tobias deliquit & Sigog plectitur*, and yet the Lord saies, *Iſa. 53. 5. By his stripes we were healed*; And they say, It is good reason that every fox pay his owne skinne to the sleaer.

Eightly, they denie our Lords resurrection; and they say he was stolen away by night, and this saying is commonly reported amongst the Jewes unto this day.

Nynthly, they hate the Sacrament of our Lords Supper, and they reckon the wine in the supper *inter libamina gentium*, which they may not drinke of, and because that wine seales up to us the memorie of our Lords blood shed upon the crosse, therefore they most of all detest it.

Lastly, they detest us Christians who are called after the name of Christ, and they call us *minim hareticos*, and *Nazarets*, and *Idumeans*, and *goi mamzer*, a bastardly people; and they curse those who are converted from Iudaisme to Christianity thrice in the day: they curse us Christians after this manner, *Anathema sit externis in serpente*, that is, they wish to us (who are not of their Religion) the curse of the serpent; and they say that there are foure unclean beasts named in the Law, *Lev. 11. 4, 5, 6, 7.* The Camell, the Conie, the

the Hare, and the Sow; These they say signifie the foure captivities which they were under; The Camell signifieth the Babylonian Empryre; The Hare signifieth the Medes, and the Persians; The Conie signifieth the Greeke Empryre, and so the Romans; And all us Christians they detest as the uncleane sow; They thinke not themselves bound to keepe an oath to a Christian, and they are absolved by their Rabbines of all guilt in the day of expiation, if they perjure themselves to a Christian, so they hold it not lawfull for a Iew to take Physicke of a christian, no not in the greatest danger of death: On *Bendema* a Iew being stung with a serpent, a Christian named *Iasabur Stephanistes* came to heale him, but hee refusing his helpe, hee died, and his uncle said unto him when he was dying, *Blessed art thou my sonne, for thou hast a pure soule this day going out of a pure body, for now thou shewest that thou hast not transgressed the traditions of thy fathers, who sayes Eccles. 10. 8. he that breakes downe the hedge, the serpent shall sting him*: Thus they call their traditions, the hedge, yea they goe further against us Christians, judging of us as reprobats, because we eate things forbidden in the law, and they shew this by a parable. They say that a Physitian having two patients under his hand at once, knew certainelic that one of them would die, and that the other would shortly recover his health, he permitted to him that was to die to eate what hee pleased, but hee enjoyned to him that was to live a more strict dyet, as having a regard to his health. So say they the Lord the great Physitian had two patients committed to his charge, the Iew, and the Gentile, hee permitted the Gentile to eate what he pleased, because there was no hope of his salvation, but the Iew who was to live, he restraines and puts to a dyet, and commands him to eate no uncleane thing; but the Lord taught *Peter* o-

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ther

or bound a Iew to
eate what hee
pleased

*Schechardus in p. semio
regum Persie.*

*Rabbi bechal in parte
Shemiat.*

the marriage, as the errors of the person doth, although the Apostles beleaved for a time that Christ should be a temporarie king; yet that brake not off the covenant betwixt him and them.

The Iewes to this day hope that their *Messias* shall restore the Kingdome of *David* to the wonted dignitie, and that hee shall build the sanctuary againe, and restore their genealogies, and reduce every one to their owne tribes, and that he shall expell the strangers from amongst them, (as *Esdra*s did) and that hee shall bee most skilfull in the Law, and the gift of prophecie shall be restored to them when hee comes, which they have not now in their captivity, and that hee shall bee a mighty warriour; but yet they say, that hee shall not have power to worke miracles, neither to cause the sunne to stand still in the firmament, as *Ioshua* did: This error *conditionis* joyned with the two former errors is deadly; They deny that Iesus Christ is come in the flesh, & then they hate the Lord Iesus Christ deadly, and they expect still a worldly King, therefore miserable are they.

Cursed is he that loves not the Lord Iesus Christ, saith Paul, 1 Cor. 16. 22. Let him bee *Anathema maranatha*; The Apostle curses them here in two languages, to show that this is a peremptorie curse to bee divulgat through the world; And as the Lord would have Christs death knowne through the world, therefore the inscription over his head (when he hang upon the crosse) was written in Hebrew, Greeke, and Latine, to signifie, that the Lord would have his death knowne through the world; so the Lord would have this curse written in Hebrew, and Greeke, to signifie that hee would have this curse knowne through the world.

To be accursed is to be separate, and set apart, or ap-

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pointed

What the Iewes hope
for in their *Messias* to
come.

*Mel. Hal Melach. cap.
22 post medium.*

pointed to evill, so that these Iewes who love not the Lord Iesus Christ, are separate and set apart that no man should meddle with them: and as the Saints are set apart, that no man might hurt them: so are they set apart that no man may doe them good; Isaac said of Jacob, Gen. 28. 35. *Jacob have I blessed, and he shall bee blessed:* so the Lord sayes of the Iewes, *the Iewes have I cursed, and they shall be cursed.*

SECT. 5.

Of the horrible crueltie of the Jewes in killing the Lord of Life.

THe Prophet *Amos*, cap. 1. before hee comes to denounce the Iudgements of God against *Israel* for their finnes, hee sets downe first foure horrible finnes of the countries about, for the which the Lord denyes that he will pardon them, and he sayes, *for three finnes, and for foure, I will not pardon*, which is like unto that of *Salomon*, Pro. 3. 18. *There be three things hid from me, yea foure things which I knew not, so v. 21. for three things the earth is moved, yea for foure it cannot sustaine it selfe, so Pro. 6. 16. Sixe things doth the Lord hate, yea his soule abhorreth seven; that is, hee most detests the seventh, so Psal. 18. 1. The Lord delivered him out of the hands of Saul, and the hand of all his enemies; that is especialie out of the hands of Saul. So search the land and *Jericho*, Ios. 2. 1. that is especially *Jericho*, so tell the Disciples and *Peter*, *Mat. 26. 10.* that is especially *Peter*, because hee had fallen from the Lord, this is called *three transgressions* and for foure, that is especially for the fourth,*

*Prescriptum numerum
corrigit et auget scrip-
tura.*

fourth when many transgressions concur together, and the last is the greatest; then he will not spare.

The sinne of *Damascus* was this, That they threshed *Gilead* with instruments of iron, *Amos* 1. 3. and this they did when *Hazael* smote the land of *Gilead*, *2 King.* 10. 33. and they threshed them with instruments of Iron, as they had beene beating out the corne, and cutting the straw with their wheelles made with teeth of Iron. This was the cruelty of *Damascus* to *Gilead* their neighbours; Then he comes to the sinne of *Gaza*, which was one of the five Cantones of the Philistines, *v.* 6. Their sinne was that they carried away the whole captivitie; that is, they left none uncaptivated; whether this be understood of *Israel* or of *Judah*, it is not expressed, but they sold them to their barbarous enemies the *Edomites*: it was a cruel thing to carry away people captive; and to carry them all captive; but most of all to sell them to their enemies the *Edomites*. The third was the sinne of *Tyrus*, *vers.* 9. because they delivered the whole captivitie to *Edom*, and remembered not the brotherly covenant; There was no brotherly covenant betwixt them of the captivitie and *Gaza*, when they led them captive, but there was a covenant betwixt them and *Tyrus*, for *Salomon* and *Hiram* made a covenant together, *1 Kings* 9. 13: So the sinne of *Tyrus* exceeded the sinne of *Gaza*. The fourth is the sinne of *Edom*, his sin surpassed the sinne of *Tyrus*; for he pursued his brother with the sword, and cast off all pittie, and his anger did teare perpetually, and he did keepe his wrath forever. *v.* 11. *Edom* was *Israel* his brother, because their predecessors were one, yet hee cast off all naturall affection, as *Esau* hated *Jacob*, so did *Edom* his posterity hate the *Israelites*, *Esau* hated *Jacob* and thought to have killed him, returning out of *Mesopotamia*. So when he desired liberty to goe through *Edom* his Countie, hee

The cruelty of *Damascus* against *Gilead*.

The cruelty of *Gaza*

The sinne of *Tyrus*.

The sinne of *Edom* surpassed the sinne of *Tyrus*.

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with-

The cruelty of *Ammon* exceeded the cruelty of *Edom*.

withstood him. So 2 *Chron.* 28. 17. *And his anger did teare perpetually*: Then he comes to the cruelty of the finnes of *Ammon* verse 13. *Who did rippe up the women with child of Gilead, that they might enlarge their borders, that they might possesse a land voyde of people, that they might revenge that cruelty*: This cruelty of the children of *Ammon* exceeded the cruelty of *Edom*, for they killed the women, and they killed their posterity; The Lord forbiddes to kill the dame sitting upon the egges, to take both the young and the old.

It was a cruelty in *Rechab* who killed *Ishbothesb* in his owne house, lying upon his bed, 2 *Sam.* 4. 6. To kill a man in his owne house, which should be a place of refuge to him, is a great sinne, but to kill him in his bed, that is a greater cruelty; but to kill the children in their Mothers belly, being in their first Mansion and at rest there, that is the greatest crueltie of all; and then to kill them that they might possesse and enlarge their inheritance, then occiderunt & possiderunt: So that their sinne was greater than the sinne of *Edom*: Then he comes to the sinne of *Moab* chap. 2. verse 1. because he burnt the bones of the King of *Edomes* sonne into lime; this was a greater cruelty than the cruelty of the finnes of *Ammon*: first hee burnt the bones, then the bones of a Kings sonne, and then burnt them into Lime, while they were turned into ashes, and as the Hebrewes say they sparged the walls with them: Then he comes to the sinne of *Judah*, ver. 4. Because they kept not the Commandements of the Lord, and their lyes caused them to erre, after the which their fathers have walked. They kept not the Commandement, he seemes to say lesse here than he spake before, but it is not so; for the Hebrewes use by denying a thing, to affirme the contrary the more strongly, as they say *Exod.* 20. *He will not hold him guiltlesse that taketh his name in vaine*, that is, he

The sinne of *Moab* exceeded the sinne of *Ammon*.

The sinne of *Judah* is greater than the sinne of *Moab*.

he will punish them severely. So riches not well gotten profit not, that is, they hurt very much. So *Prov.* 28. 21. It is not good to accept persons in Iudgement, that is, it is very bad. So here they kept not his lawes, that is, they despised them, and contemned them. The last is the sinne of *Israel*, *verse 6.* They sold the just for silver, and the poore for old shooes, here he points at the Iudges who corrupted Iudgement for money, and sold the poore at a low price; But if we shall compare their cruelty with that which they used against Christ, all their cruelty will seeme nothing in respect of this, they sold the just, our righteousnesse the Lord Iesus Christ, for thirty peeces of silver; They sold not onely a brother who was in the covenant with them, as *Tyrus* and *Israel*, but also a brother in blood to them, as *Edom* was to *Israel*; And their wrath was an inveterate wrath as *Edomes* was, and they cast off all naturall affection: and not onely doe they as *Edom* did, who was onely a brother in blood, but doe as *Moab* did, kill the Kings sonne, his onely sonne, and put him to a most execrable death: they doe not thresh him with instruments of Iron as *Damascus* did, neither ript him up as *Ammon* did, neither did they burne him as *Moab* did, but they nailed him to the crosse, and put him to a most execrable death.

They adjudged him to the death of the crosse, to a death that was a painefull death, a shamefull death, and a cursed death: and first to a painefull death. The crosse by the heathen was termed *crucibile lignum*, a tree of torture; Therefore ye shall see in the scripture that in respect of the intollerable paine, it is called *sanguis crucis* the blood of the crosse, *Gal. 3. 20.* and *dolores crucis* *Act. 17. 21.* Secondly, it was a shamefull death, therefore it was called *fundatum vultus*, *Gal. 3. 11.* and by the heathen the crosse was called *arbor infelix* *stipes infamis*,

The sinne of *Israel* greater than the sinne of *Judah*.

All their cruelty was nothing being compared with the murdering of our Lord Iesus Christ.

The death of the crosse is a painefull, shamefull, and execrable death.

infamis, and *lignum geminum*. Lucian mocked us christians, because we rejected the gods of the Grecians and worshipped Christ crucified, and he said *ἐπὶ τῷ σταυρῷ* *μενὸν σοφιστὴν προσκυνοῦμεν*, *quod cruci suffixum sophistam adoramus*, that is, that we worship a sophister who was nailed unto the crosse. And lastly for the curse of it, it is called *Gal. 3. 13. καὶ ἡ τῷ σταυρῷ, maledictum crucis*, the curse of the crosse. This death of the crosse is a *panall* death, not as that which is *stipendium peccati*, the wages of sinne, but as that which is *vindicta sceleris*, inflicted for some capitall crime. The death of the crosse is an untimely death, a violent death, a *pænall* death, and that in the highest degree. Paine, shame, and the curse, are the three Iayers that attend sinne, and sinners continually, and every one of those is worse then another; for shame is worse than paine, and therefore many have made choise to suffer rather the paine than the shame, *1 Sam. 31. 4. Saul* desired his armour bearer rather to thrust him through, than the Philistines should come and mocke him, and then kill him, which would have beene a double death to him: So *Abimelech* willed his armour bearer to kill him, that men might not say that a woman had killed him, *Iudg. 9. 54*. But the curse is most detestable of all; If a man be free of the curse, and have the favour of God in the midst of all his sufferings, he cares neither for paine nor shame; this made the Martyres to rejoyce, in the midst of their paine & shame, that they were free of the curse of God, what a fearefull punishment was this to Christ under this crosse.

The death of the crosse
a painefull shamefull
and a cursed death
in Iudea.

He that was hanged upon a tree, out of *Iudas*, his death was painefull and shamefull unto him, but it was not a cursed death, for they knew not out of *Iudea* that he who was hanged upon a tree was accursed; *Haman* when he was hanged upon a tree, it was a painefull and a shamefull death, but it was not a cursed death to him,

as it was in *Israel*, therefore they suffered not the dead man to hang upon the tree till night, *Deut. 21. 23.* and *Iosh. 9. 29.* and they buried him before night, and the tree which he was hanged upon; therefore it was that they would not hang a man upon a fruitfull tree in *Israel*. The *Roman*s changed this hanging into crucifying, and made it a more lingering and painfull death, *Psa. 22. 14. All my bones are out of joynt.* They were rackt, and their bones put out of joynt, who were hanged upon the crosse. The crosse added nothing to the curse; for they were accursed who were hanged upon any tree, but it added to the paine in respect of the indurance and shame of it; it was but a typical death to all other malefactors, but to Christ it was a real curse, who hath taken away that curse now; So that the forme of death makes not a man accursed now; but when he dies in his sinns without repentance.

Quest. How could a malefactor be a type of Iesus Christ when he hung upon a tree?

Ans. Not as they were malefactors, but onely in their punishments, they were types of Christ, *Who was made an execration for us, Gal. 3. 13.* & they foreshadowed his death who was hung upon a tree for us, *1 Pet. 2. 24.* even as the Paschal Lambe, whose bones were not broken was a type of Christ, whose bones shold not be broken: and if the holy Ghosts compare Christs comming to judgement to a thiefe comming in the night; and compare the Lord (when hee ariseth to be avenged) upon his enemies) to a Gyant awake from his wine, *Esa. 34. 8.* (the comparision is onely in the strength, as the forme onely in the secrecie of his comming to judgement) why may not the malefactor be a type of Christ in his punishment, but not in his sinne? And as we are delighted when wee heare a man gruntling like a hogge, yet cannot indure the gruntling of the hog it self; but it is the imitation which we are delighted with here: So in these

Nemo suspenditur in arbore solo innatus sed avulsam.
Mabnone Hall. Saabe, dr. cap. 15. medio.
The crucifying was a more painfull death than the hanging upon a tree.

comparisons the secrecie of the thiefe only, the strength of the Gyant, and the punishment of the malefactor is only to be marked: That rule of the Schoolemen is true, *In illis quæ metapharice dicuntur, non oportet accipere similitudinem secundum omnia.*

SECT. 6.

Of the fearefull curses that befell the Jewes since they killed the Lord of life.

The guilt of bloud is
not easily washed out

THe Jewes prayed that Christs blood might be upon them and their posteritie: The people of God were afraid of this guilt of blood, that it might neither fall on them, nor their posteritie, nor upon their very houses, and therefore they built battlements about their houses, that they might not bring blood upon them, *Deut. 22. 8.* David prayed, *Psal. 51.* To free him from bloud; The guilt of blood is not easily washed out; when David shed *Uriah* his innocent blood, the Lord said, that the sword should never depart from his house; that blood continued still to the ending of the Kings of *Judah*: If the guilt of *Uriah* his blood did cleave to so many, what marvell then that the guilt of our Lords blood lie so long upon these wretches? And if all the blood that was shed from *Abel* to *Zacharie*, seized upon them who killed *Zacharie*, much more may the guilt of Christs blood seize upon their sinfull posteritie: It was a miserable leagacy which David pronounced, that *Isaiah* should leave to his posteritie, *1 Sam. 3. 28.* that some of them should have an issue, and that some of them should be a leper, that some of them should leane on a staffe, and some of them should die by the sword, and some

Some should begge their bread; but this was a more
fearfull legacie which the Iewes left to their poster-
tie, when they left the guilt of Christs blood upon
them.

First, this curse was upon their soules; secondly, upon
their bodies; thirdly, upon their persons; and fourthly,
upon their land.

First, upon their soules; *The curse entered into shew
bowels like muer, and like vyle into their bones, Psal. 109.*
18. And as the bitter water made the guiltie womans
bellie to rotte and consume, so doth this curse of God
seize upon them; so that their hearts are fat and grosse,
and past feeling: There is no judgement greater than
this, to have a fat heart and not sensible: *Esay* pronoun-
ced this judgement upon them when their hearts be-
gan to grow fat, *Esa. 6. 10.* and Christ applies this
prophecie of *Esay* to them *when their hearts were growne
fatter, Matth. 13. 15.* and last it was fulfilled in S. Pauls
time altogether upon them, *1st. 28. 27.*

Now since they killed the Lord of glorie and shed
his innocent blood, they are given up unto a reprobate
sense, and now they are become of all men most savage
and cruell; I will set downe but one example of their
savagenesse and crueltie; *Dion* writes, that in the last
dayes of *Traian* the Emperour, the Jewes who dwell in
Cyrene (*Andreas* being their Captaine) did indifferently
so barbarously kill, both the Romanes and the Greekes,
and would set downe their flesh prepared on the tables
to be eaten; neither would this content them, but they
pulled out their bloody intralles, and girded themselves
about with them; as though they had beene girdles;
and they used their skinnies for cloathes, and manie
of them they cut in peeces, and some of them they
threw to the beasts, and others they compelled to fight
and kill one another; and this way they killed more than

The killing of Christ.
set a curse upon their
soules, bodies, person,
goods, and lands.

The curse upon their
soules.

Since they killed Christ
they are given up to a
reprobate sense and
become savage
Wolves.
Calius Rodoginus, pag.
173. ex *Dione.*

300000. This their barbaritie they exercised also in *Egypt* and *Cyprus*, (*Artiman* being their Captaine) and they killed above 400000. and therefore afterward it was established by a law, that if a Jew upon any occasion came into the Ile of *Cyprus*, that he should be presently executed: The Lord gave them over to this reprobate sense that they became like *Wolves*, and not men, because they shed the blood of our Lord, and for this cruell murder of Christ see how the Lord payes them home againe in the destruction of *Ierusalem*, by *Titus* and *Vassasian*, the sword, the famine, and the pestilence: These three great souldiers of the Lord entered into *Ierusalem*, and they strove w^{ch} of them three should most severely revenge their cruelty: Reade but the history of *Iosephus* of the destruction of *Ierusalem*, and thine eyes wil faile with teares, and thy bowels will be troubled within thee for the destruction of poore *Ierusalem*.

The judgement upon
their bodies.

The second judgement was the judgement upon their bodies, as the Lord set a marke upon *Cain*, *Gen. 4. 15.* and smote his enemies the *Philistines* in the hinder part, *Psal. 78. 56.* and the posteritie of *Gebesi* with a leprosie: So it is holden by many that the Iewes have a loathsome and stinking smell, and *seuerus odor*, a stinking breath. When *Marcs* the Prince was going to *Egypt*, as he past through *Canaan*, he was much troubled with a loathsome smell and stinke of the Iewes (as *Marcellinus* calls it) and being much wearied amongst them, he cried out, *O Marcomanni, O quadi, O Sarmati, tandem alios vobis inextiores compari*, O yee *Marcomanni*, O yee *Guadi*, O yee *Sarmatians*, at last, I have found out a more loathsome people than any of you.

celum lib. 5. cap. 9.

The judgement upon
their persons.

The third judgement is the judgement upon their persons, that they are miserable caties, and slaves now through the world, compare but this captivitie now, and

and their former captivities, and this shall be evident.

First, in all their other captivities the Lord hath set downe a time for their deliverance; That in *Egypt* they should be 400. yeares; in *Babylon* 70. yeares: under *Antiochus* three yeares and ten dayes, *Dan. 7. 25.* but the Lord hath set downe no time now when this their captivity shall end.

Secondly, in their other captivities there were alwayes some Iewes in favour with the heathen Princes, as *Ioseph* with *Pharaoh* in *Egypt*, *Daniel* in *Babylon*, and *Mordecai* in *Susan*: but now they have none to speake favourably for them at the hands of Princes.

Thirdly, in their other captivities there were Prophets sent from the Lord to comfort them; as *Moses* and *Aaron* were sent to *Egypt*, *Ezekiel* and *Daniel*, were sent to *Babylon*; And *Saint Peter* writes to the dispersed Iewes in *Pontus* and *Bitynia*, but now the Sonne is gone downe over their prophets, and the day is darke over them, *Mica 3. 6.*

Fourthly, in their other captivities they had *Rosh hagalloth*, the prince of the captivity who ruled and guided them, and they had one of them in *Babylon* which was the chiefe citie of the East, *1 Pet. 5. 15.* And another who dwelt at *Alexandria* in *Egypt*; but now they have none to rule them.

Fifthly, although they were under the dominion of the Romanes, yet they were *autonomous* and had power to judge in matters of their owne religion, as we see in the Iewes of *Damascus*, and otherse where, *Act. 18. 15.* in matters of religion they were subject to the high-priest, and they had power to apprehend and to whip, *Act. 3. 4.* Hence is that saying of *Pilate*, *Go ye and judge according to your Law*, but now they have no such priviledge.

TTTTTTT 3

Sixthly,

A difference betwixt this captivity and their former captivities.

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Sixtlic in the other captivities they were but carjed captive to *Babylon*, and some of them to the *Modes* and *Persians*, but now they are *expositi in totas et singulas*, scattered through the whole corners of the earth, through *Asia*, *India*, *Persia*, and *Babylon*.

7

Seventhly, in their captivity in *Babylon* they had learned Vniuersities and famous Schooles, as *Nchar-digna*, *Sora* and *Pumbeditha*, and those were in the place of the great *Synedrion* to them at that time, and then the dispersed *Jewes* consulted with them; but now they have no such Vniuersities, nor schooles of learning.

*Rab. Abraham. In Iu-
chasin, Fol. 38. pag. 1.*

Eightly when they were in the other captivities, the expectation of the true *Messias* comforted them: And this they illustrate by this parable; A certaine man while hee was carying a lampe in his hand in the night, the winde blowes it out, but hee blowes it in againe and kindles the light againe, and this hee doth foure or five times, then he saies to himselfe, How long shall I strive this waies, ever while the morning starre *Lucifer* appeares. So they say, they were captives in *Egypt*, there the light was put out, but by the ministrie of *Moses* and *Aaron* it was lighted againe: so they were oppressed by the *Philistines*, by *Iabin* and by *Sysera*, then the light was put out, but by the helpe of the Iudges they were delivered, and the light was kindled againe: so they were carried to *Babylon*, there the light was put out, and they were delivered by *Cyrus*, there the light was lightened againe, *Iacob* saies *Gen. 49. 18. I have waited for thy saluation*: The *Culdee* paraphrast paraphraseth it thus, *Non expecto Salutare Gedeon filij Ioab, quia salus transitoria est; sed expecto redemptionem filij David, qui venturus est accersendum sibi filios Israel, cuius redemptionem desiderat anima mea*, I waite not for the deliverance of *Gideon* the sonne of *Ioab*, whose deliverance is but transitorie; but

*R. Moses Hadasan in
gen. cap. 1 P/al. 36.
ver. 9.*

but I waite for the redemption of the sonne of *David*, who is to come, and to gather the sonnes of *Israel* to him, and for this redemption my soule longeth: the expectation of the *Messias* onely comforted them in all their captivities; therefore he was called the consolation of *Israel*, *Esay* 49.3. then they waited for the morning starre *Christ*, *2 Pet.* 1.19. who should free them altogether, *Isa.* 11. 1 *I shall take away the yoke of your captivity for my annointed sake*; But now they dispite the true *Christ*, therefore what comfort can they have in their captivity?

If any man should aske a Iew now, why this their captivitie lasts longer then any of their former captivities, they answere that this is the sinne of the golden calfe which our fathers worshipped, that hath procured this captivitie upon us, and they have this saying commonlie in their mouthes, *Non accidit tibi O Israel ulla ultio, in qua non sit nuncia de iniquitate vituli*; That is, there is no punishment which befallles thee O *Israel*, In which there is not one ounce weight of the sinne of the golden calfe; But God visits not the sinnes of the fathers upon the children, unlesse they follow their fathers footsteps, and approve their sinne; But the Iewes at this day abhorre all Idolatry, *Romans* 2. 22 wherefore this cannot bee the cause of their long captivity; But all the Iewes to this day approve their predecessors fact in killing the Lord of glory, therefore it is for this bloody fact that they are so long in captivity, and servitude now.

The fourth Iudgement is the Iudgement upon their land *Canaan*, which was before like the garden of *Eden*, *Ezech.* 36. 35. and a land which the Lord God cared for, and his eyes were upon it from the beginning of the daydore to the end, *Duet.* 12. 12. and so fertile that it brought forth thirtie, sixtie, and a hundred fold, *Gen.* 13. 8.

But

The fourth Iudgement
upon their land.

But the Lord turned it to a barren wilderness, for the wickednes of them that dwelt in it, *Psalm 107. 34.* If the mountaines of *Gilboa* were accursed, because *Saul* and *Jonathan* were killed their, that neither dew nor raine should fall upon them for the field of offering, *2 Sam. 1. 21.* much more was this land cursed for the killing of Christ: Before they killed the Lord, the plowman overtook the reaper, and the treader of grapes him that sowed seed, *Amos 9. 3.* that is, the old reached to the new; but now small is the increase of that land, when they sow an *Homer*, they get an ephah, *Esa 5. 10.* that is, but the tenth graine now where they had great increase before, See *Hag. 2. 16.* Before *terra erat maritata*, *Esa 62. 4.* their land was married when it was manured and laboured, but now it is *terra vidua*, and rests her Sabbathes; now no Jew possesseth a foote broade in *Canaan*; nor in any part of the earth have they any possession; they are not onely cursed from the heaven, but also from the earth, that is, there is a curse upon their very earthly things.

Lastly, there was a curse upon their goods; because of the divers taxations and tributes which was laid upon them; for first, they were taxed, *Luke 2. 21.* under the president *Cyrenus* in *Syria*, then more particularly by *Quirinus*, but after the destruction of *Jerusalem*, they were hardly tasked where ever they lived, as under *Hadrian* the Emperour, insomuch that they searched a Jew who was 99. yeares of age, whether he was circumcised or not, to make him pay his tribute. *Nerva* the Emperour being ashamed of this, prohibited that they should be searched after this manner, as is evident by the inscription upon his coyne; *Calumnia fisci Iudaici sublata*, yet he released them not of their tribute: So they were heavily taxed in *Mesopotamia* under *Trajan*, and in *Beteir* under *Hadrian*.

It was *fi. l. terra intalla*
five virgo before they
manured it. Secondly,
terra maritata, and
thirdly, *terra vidua*.

Suetonius in Domitiano
cap. 12.

obje.

Object. But wee see many of the Iewes very rich, and abounding in earthly things?

Ans. These earthly things which they possesse in the midst of their plentie there is a curse upon them; as *Abimelech* had a kingdome, yet there was a curse upon it, that never ceased untill he was rooted out of the kingdome; So upon the quailles which the *Israelites* had there was a curse: So *Ababs* vineyard had a curse with it; so *Gehezi* his mony; and thus the Lord joynes a curse with those temporall things which hee bestowes upon the Iewes, that they are not comfortable to them.

When the Lord was to reject the Iewes, hee wrote the bill of divorce, but he gaue it not presently after to them; for there interuened a time betwixt the writing of the bill, and the giving of the bill to the partie divorced; he gave not this bill of divorce to them, untill this last, *ἡμετέρας*, or *Racematio* was gathered in, they had fallen away from the Lord a long time before he gave them this bill of divorce, and upon their part they were not his people, but yet upon Gods part they were still his people, untill he gave them the bill of divorce he did not as yet, *ἀπομιμῆσαι*, or *ἐκβάλλειν*, but suffered them a while, hee said not to them as yet (*Esse expulsa a me, & licita cuiuis viro*) which were the words of the bill of divorce.

He gave them sundry warnings of their rejection, before he rejected them. The first was, *Matth. 12. 16.* And he charged them not to make him knowne, that it might be fulfilled which was spoken by the Prophet *Isaias*; Behold my servant whom I have chosen, my beloved in whom my soule is well pleased; I will put my spirit upon him, and hee shall shew judgement to the Gentiles. The Lord forbade the clouds to droppe any more upon his Vineyard, *Esa. 5.* because he was to turne himselfe to the Gentiles, this was the first warning of their rejection.

Vuuuuuuuu The

The riche which the Iewes possesse now have Gods curse mingled with them.

The Lord gave the Iewes sundry warnings before their rejection.

The second warning, *Math. 21. 41. Marke 12. 9.* They say unto him, hee will miserably destroy those wicked servants: When they understood that this parable was spoken of them, then they would not answer, least they should seeme to condemne themselves; but Christ pronounced this sentence, that hee would destroy those wicked men; which, when the Pharisees heard, they said *un'p'ossio*, God forbidde, understanding that this was spoken against them, *Mat. 21. 25.* Wherefore when *Mathew* saith, the Pharisees answered to Christ (*malos male perdat*) he respects the Pharisees mind, and what they thought, but they repressed themselves; and there is a trajection here; for after the 41. *vers.* the 43. should be subjoyned, and then the 42. and then the 44. and so Christs speech is made plaine, which otherwise seemes to be obscure.

3.

The third warning of the rejection of the Iewes is, *Matth. 23. 38.* Behold your house is left unto you desolate, for I say unto you, yee shall not see mee henceforth untill yee say, Blessed is he who commeth in the name of the Lord.

4.

The last warning was, *Act. 13. 46.* Seeing ye put it from you, and judge your selves unworthy of everlasting life; Loe we turne to the Gentiles. Then the Apostles shooke off the dust of their feet against them, *v. 51.* which was a military signe of old, wherby they knew that the enemy was approaching for their destruction, when they saw the horses approaching neare unto them, and raising the dust with their feet against them, then they might know that their destruction was at hand. So the Iewes might know by the Apostles shaking off the dust of their feet, that there was no peace for them any more, but their destruction was at hand, when they had fallen away now

ὁλῶς, ὁλοκληρῶς, & ὁλοτελῶς.

SECT.

SECT. 6.

Whether the Jewes are to be suffered in a Christian common wealth or not?

THe Iewes are to be tollerated amongst Christians now, when they are out of the Covenant, as they did tolerate us Gentiles when wee were out of the covenant.

When the gentiles were out of the covenant there were three sorts of them, first the strangers that were strangers by birth, by affection, and religion: secondly those who were strangers by birth and religion, but not in affection, that is, those strangers who dwelt peaceable amongst them, although they were not Profelytes and converted to their religion, yet they permitted them to dwell amongst them: the third sort were Profelytes and gentiles converted, and they injoyed all the privileges which the Iewes themselves enjoyed.

Thesethat were Iewes by birth they called *Hebraos ex habreis*, Phil. 3. 5. That is, whose parents were both hebrewes; so hee whose father was an Hebrew, and his mother a stranger, he needed not to be made a profelyte, he was *γεννητος* *indigena*, a naturall *Israelite*, but if his father was a stranger and his mother an *Israelite*, he was but *alienigena*, and behooved to be made a Profelyte before he was to be admitted to the societie of *Israel*; but most of all those, whose Parents both father and mother were strangers were not to be admitted to their societie, untill they were made profelytes, and those they called *bagbag* by a contraction, for *ben gar filius gentilis viri*, the sonne of a man who was

We should use the Iewes now as they used us gentiles when we were out of the covenant.

The Jewes who are
Jewes both by birth
religion and affection
should not be tolerate
amongst Christians.

Those that were stran-
gers by birth and reli-
gion but not in affec-
tion were tolerated
amongst them.

Maimo. Hall cap. 8.
12. & 13.

a Gentile and *ben giorith*, that is, the sonne of a woman who was a Gentile.

So the *Jewes*, now who are *Jewes* by birth, religion, and affection, that is, who hate Christ and Christian religion, who raile against him, and blaspheme him, these should not be tolerated in a Christian Commonwealth; who say they are Jewes, but they are of the Synagogue of Satan *Revel. 2. 9*. These should be put to death, as the blasphemer who blasphemed the name of the Lord was put to death *Levit. 24*. So should they now, and if a Christian who incalls upon Christ, and blasphemes God the father should dye the death; So should a Jew who incalls upon God and blasphemes Christ, dye the death. *Nehemiah* when he heard the children speake halfe the language of *Asshadod*, he contended with the men, and pluckt off their haire, *Nehem. 13. 25*. Much more should the Christian Magistrate cut off the heads of these blasphemers who blaspheme the name of Christ.

The second sort of strangers who dwelt among the *Jewes*, and were tolerated by them, were Gentiles by birth and religion, but not in affection, and they were called *advena porta*, the strangers within thy gate, *Exo. 20*. Those strangers were bound to cease from their labours upon the Sabbath, and to learn the seven precepts of *Noah*, that they might be drawn peece & peece to a liking of the lewish religion: so the Jewes who live amongst the Christians now, who are Jewes both by birth & religion, but not in affection, they may be *advena porta* to us, strangers permitted to dwell within our gates, If they dwell peaceably amongst us, and abstaine from offences, and some short principles of Christian religion should be taught unto them, as the gentiles who were *advena porta* learned the seven precepts of *Noah*.
Obj. Hee that worships not the true God should not bee

be permitted in a christian common weale; those Jewes worship not the true God; therefore they are not to be suffered in a christian common wealth.

Ans. Those who through ignorance worship not the true God, and of whose conversion there is hope, those may bee suffered in a christian common wealth.

Quest. How did the Jewes tollerate Herod to be their King being an Edomite?

Ans. The Edomites were their brethren, *Deut. 23. 7.* thou shalt not abhorre an Edomite, for he is thy brother, the Edomites might enter into the congregation unto the 3. generations *Deut. 23. 8.* that is, they might marry with them, and they might have a charge among them; but the Moabites might not enter into the congregation unto the tenth generation, *Deut. 23. 3.* that is, they might neither marrie with them, neither might they have any charge in Israel.

Now let us consider what benefits the Jewes may enjoy among us christians, and what not.

First the Jewes are not to be compelled to christian religion, *Tertullian, Non (est inquit) religionis cogere religionem, quae sponte suscipi debet, non vi.* It is not the part of religion to compell a man to religion, which should be willingly professed, and not by compulsion. So *Bernard fides (inquit) suadenda est, non cogenda,* so they should not be compelled to be baptized, for many of them who have beene compelled to bee baptized, have fallen backe againe to their vomit of Iudaisme.

Quest. Whether may they be tollerated to circumcise their children now or not; for *Paul* saies *Gal. 5. 4.* If yee bee circumcised Christ is become of no effect to you, and yee are fallen from grace?

Ans. Those who have received the Gospel, and have beene baptized, if they bee circumcised, they are fallen

What benefits the Jewes may enjoy amongst us Christians
Tertullian ad Scapulam.

Cranford, lib. 5. cap. 14.

How the Jewes may be tollerated to circumcise their children now

Vuuuuuuu 3

fallen

The Jewes who are Jewes both by birth religion and affection should not be tollerated amongst Christians.

Those that were strangers by birth and religion but not in affection were tollerated amongst them.

Maimo. Hall cap. 8.
12. & 13.

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What benefits the Jewes may enjoy amongst us Christians
Tertullian ad Scapulam.

Cranford, lib. 5. cap. 14.

How the Jewes may be tollerated to circumcise their children now

fallen from grace; but these Iewes who stand still in Iudaisme, their circumcision to them is not a falling from grace, but a confirming of them in their former Iudaisme; One who useth alwaies to eat poyson from his infancie, If hee eat a poysonable thing it will doe him no harme, But if one who is bred with wholesome meates should eat poyson, it would presently poyson him; So circumcision to those Iewes who are bred in Iudaisme is not deadly, but to these who are baptized and professe christianity it is deadly.

Two sorts of relaxation of a law

When christians do tolerate the Iewes who dwell amongst them to circumcise their children, this makes not their circumcision lawfull, but only tollerable: there are two sorts of relaxation of a law; the first is, when that is permitted lawfully to be done, which was unlawfull before; Example. 1 *King. 5. 6.* *Hiram* commands wood to be cut for the building of the temple of *Ierusalem*, that is he permitts it to be done; here his permission makes it lawfull, which was not lawfull before: There is another sort of relaxation of a law, when that is permitted or tolerated to be done which is not lawfull to be done; (although it be permitted) no more then it was before the permission; as when a magistrate tolerates a thing which he cannot hinder, this thing becomes not lawfull by his toleration, but he tolerates it, because he cannot hinder it; As *Moses* did tolerate the bill of divorce for the hardnes of the Iewes hearts: So when the christians tolerate the Iewes to circumcise their children: this is for the hardnesse of the Iewes hearts; for the Iewes would not live amongst christians unlesse they were tolerated to circumcise their children: things commanded are *bona*, things forbidden are *mala*, and things permitted are *non bona*, as circumcision is to them when they use it.

Their Synagogues may be permitted to them.

Their Synagogues should also be permitted to them, and

and their *agoras* or oratories, for when there is a permission to them granted to worship there must be a place granted also to worship in; this is not the tolleration of a false religion to permit them to read the law as if they should tolerate the Alkaron to bee read in their synagogues, for the word of God is still the word of God, although they abuse it to a wrong end: The Iewes had a priviledge granted by the Emperour *Iustinian* to read in their synagogues, either the *Hebrew* or the 70. translation; and howsoever the Iewes abuse this word to a wrong end in reading of it, yet it is the word of God stil, and they should be tolerate to read it, providing that they bring not in their blasphemous interpretations upon it. Christians may not tolerate forcerie amongst them, because it is evill in it selfe, yet they may tolerate an Idolater to sweare by his Idoll in making a covenant with them, because that is but *vitium persona*, for to make a covenant is not unlawfull, and to sweare is not unlawfull: It is but a thing unlawfull to them, and if they pleased they might sweare by the true God, so the reading of the word of God is unlawfull to the Iew, but *per accidens*.

Iustinian in constitutione clixvi.

It was forbidden to the christians to marry with them; but if it fell out that they were both Iewes who married, and one of them were converted to the christian faith, then the Church ordaines *Transibunt filij minores in infidelitate nati in favorem fidei, & a parente infideli separabuntur ne ejus involvantur erroribus*; that is, if one of the parents become a christian, then he or shee who are christians shall have the charge in bringing up the young ones, that they be not nuzled up in the infidelitie of the parent who remains an infidell.

Canon (eave Christiana) 15. & cap. 17. si quis Iudaice, Etc. 28. quod. 1. ex concilio Tolitano. cap. 4. 62.

As for their servants; it was forbidden that a christian should serve a Iew *Prohibitum christianis ejus conjugis sexus famulatio domestico inservire Iudeis*.

Concilio Tolitano, Tom. 4. cap. 59. & cap. 12.

Amongst

Amongst the Iewes an *Hebrew* might serve an *Hebrew*; secondly, an heathen might serve an *Hebrew*; thirdly, an *Hebrew* might serve a converted gentile, but hee might not serve a Gentile not converted?

A Christian might not serve a Jew, yet they tollerate that a Jew may serve a christian.

Quest. What if a Christian had three serving him, a Jew, a Turke, and a Christian, the Turke observes the fryday, the Jew the Saturday, and the Christian the Sunday, might the master compell his Christian servant to worke upon the Sunday as hee might compell the Turke to worke upon the Fryday, and the Jew upon the Saturday?

Ans. There is not the like reason in these, for the observing of the Sunday is Gods ordinance and the Church determinate so. The observing the Saturday was one of Gods ordinances, but not now, and the observing of the Fryday was never Gods ordinance. On that day the servant is the Lords freeman. The Hebrews call slaves *obnoxi*, Rev. 18. 13. because their bodies are only subject to their masters but not their soules, *Seneca*, *servitus in totum hominem non descendit & pars melior ejus est excepta, corpora obnoxia sunt, & adscripta dominis, sed mens quidem, sui juris est.* They have forbidden the Christians to dwell with the Iewes, to cate with them, to wash with them in the same bath, to nourish their children, or to take phylicke from them, or to bury with them.

In the third estate those who are Iewes neither in affection nor in religion, although they be Iewes by birth, yet when they joyne themselves to the christian Church and become *advena iustitia* they should enjoy all the priviledges which the Christians enjoy.

Many are the benefits which the Christian Church hath gotten from the converted Iewes; *Hierom* learned first

Sen. lib. 3. de. beneficiu.

In fine de controversia infidelium lib. 31. tit. 34.

Many benefits have the Christian Church gotten from the Iewes.

first the Hebrew tongue of a Jew who became a christian, *Epist. 4. ad Rufinum*. So in his preface upon *Daniel*, and 24. yeares afterward when hee returned out of *Egypt* to *Ierusalem*, and wastought by one *Barabanus* of whom he makes mention, *Epist. 65. qui timebat Iudeos, & mihi alterum exhibebat Nicodemum*, because hee came to him in the night, for feare of the Iewes (as *Nicodemus* did to Christ) and after that he had a third master of a Jew from *Tiberias*, of whom he makes mention in his preface of the booke of the *Chronicles*, and last hee had a master a Jew who taught him the *Chaldee* tongue, of whom he makes mention in his preface upon *Daniel*: *Hierom* therefore that famous translator of the bible was first beholding to the Iewes, and we to them for his paines. In time of the *Gothes* *Iulianus* a converted Jew was a Bilhop in Spaine; *Paulus Eugenius* a bishop afterward of a Jew became a Christian. So *Nicolaus Lyra* of a Jew became a Christian. So was *Antonius Margarita* a baptized Jew, & professed the Hebrew language at *Lipsia* in *Germanie*; so was *Immanuel Tremellius* a baptized Jew; The Iewes say of *Rabbi Moses Bar Maimon*; that from *Moses* to *Moses* there arose not such a *Moses*; so they say of *Paulus Phagius* (because he was very skilful in their tongue) to us christians; *A Paulo Tarsensi ad Paulum Phagium non fuit talis Paulus*, from *Paul* the Apostle who was bred at *Tarshie* to *Paulus Phagius* there was not such a *Paul*; so wee may say from *Immanuel Iesus Christ* to *Immanuel Tremellius* there arose not such an *Immanuel*.

Disium Elias de Paulo Phagio.

Xxxxxxxx

SECT.

SECT. 8.

Of the lets and hinderances of the conversion of the Jewes.

THe lets and hinderances that hinder the Jewes conversion are of two sorts; first, the impediments which come from themselves, and secondly, that come from others.

The first let of the conversion of the Jewes.

The first maine let of the conversion of the Jewes, is because the vaile lies upon their hearts unto this day, 2 *Cor.* 3. 14. The vaile put upon *Moses* his face signifieth that they could not looke unto the end of the Law, Iesus Christ. *Moses* his face so shined, that the Israelites could not behold the brightnesse of it, therefore he was compelled to put a vaile upon his face, but when his face was veiled this wayes, they could not behold his face, therefore he behoved to unvaile it againe; and the signification of it was this, that the Law first, and of it selfe threatens us and curses us: these threatnings and curses of the Law the carnall Jewes could not abide; therefore the Law was veiled to them, untill the Spirit came and tooke away the vaile, and then they beganne to looke unto the end of the Law, Iesus Christ.

Quest. Whether did *Moses* cover his face that the *Israelites* might not see it or not?

Ans. *Moses* did not put a vaile upon his face, that the *Israelites* might not see his face; but because they could not behold his face, therefore hee covered his face, and *ex.* here is put for *da.* as *Matth.* 19. 8. *Moses* himselfe knew not that his face did shine, when hee came downe from the mountaine, untill he perceived it by the people, who desired him to put a vaile upon his face

face when hee spake with the people ; but when hee went before the Lord to speake with him, he tooke the vaile off his face, *Exod. 34. 34.* And the signification of it was this, that *Moses* his ministrie in giving of the law, as it respected Gods purpose, was glorious and shining ; for *Christ* is the end of the Law to all beleivers, *Rom. 10. 4.* but when he turned to the people then hee was veiled, to signifie that the law which was given to them a carnall people, was a veiled law still ; *Moses* knew not that his face did shine, and the signification of it was this, that it belongs not to *Moses* which is the minister onely of the letter of the Law, to know these mysteries of the Gospell, but it belongs only to the spirit, who takes away this vaile that those mysteries may be manifested, and to shew that the end of the Law is Iesus Christ.

He will take away the vaile : The Apostle alludes here to the use of the vaile, which was amongst the Jewes ; for the women, when they were married to their husbands, they put a vaile upon their head, in token of subjection to their husbands. So the Jewes were married to the Law first, as to a husband, and were in subjection to it ; but now being dead to the Law, they are married to Christ, *Rom. 7. 4.* When this vaile which was a signe of their subjection and blindnesse shall be taken away, then they shall behold Iesus Christ the end of the Law, as in a most cleare glasse, and their eyes shall not be dazled, as they were when they beheld *Moses* ; but it shall be a most pleasant and comfortable sight unto them.

Moses understood not this, that his face did shine, or what it meant : Hence wee may learne that the fathers understood not many types, yea, not those things whereof they were types themselves : Example, *Noah* and his household saved in the Arke, and the world drowned, was a type of our baptisme, the regenerate and new man in baptisme is saved, and the old man

XXXXXXXXX 3 drowned;

An allusion to the vaile which was put on womens heads.

The Patriarches and Prophets understood not many things whereof they were types.

drowned; as *Noah* and his household were saved, and the world drowned; yet *Noah* understood not this. So when the *Israelites* passed through the red sea, and *Pharaoh*, and his armie drowned; this was a type of our baptisme, 1 *Cor.* 10. and yet *Moses* understood not this: So when *Ionas* was three dayes in the Whales bellie hee was a type of *Iesus Christ*, who was three dayes in the heart of the earth, yet *Ionas* understood not this; So *Moses* understood not what this vaile put upon his face meant. This should teach us to be thankfull to the Lord who hath revealed unto us now both the things signified, and the types.

The second reason which hinders their conversion is, that they looke onely upon Christs infirmities; they were offended at the baseness of his countrey; *Nathanael* himselfe tooke exception against him for this; *Can any good thing come out of Nazareth*. So for his parentage, *We know whence this man is*, *Jer.* 7. 27. and *Matth.* 13. 55. *Is not this the Carpenters Sonne, and are not his brethren with us*. And at his wisdom, *vers.* 34. But most of all they stumbled at his infirmities, and base estate upon the crosse; Christ became *Ben Adam* for us; so he became *Ben Enosh* for us: As he became a man for us; so he became an infirme and weake man for us cloathed with our infirmities; Read the 53. of *Isaiah*, and ye shall see what baseness he was subject to, separate and set a part like a Leper, that men should turne away their faces from him, and not looke upon him, and that hee should be a worme and no man. *Psal.* 22. Rejected of men, a man of sorrowes, and acquainted with griefes.

The ancient Jewes themselves confessed this that the *Messias* should be *loaden castigationibus, quasi molaribus lapidibus*. *Rab Jacob* being asked what the name of their *Messias* should be, Answered; that he should be called *Leprosus*, a Leper, alluding to that of the 53. of

The second let of the
conversion of the
Jewes.

בן אדם

שונא

Hec in Thalmud. hec
tractatu de Sederim.

Isaiah

Isai. 40: These infirmities should not make them to reject him, if they looke with a spirituall eye upon him; but because they looke with a carnall eye, they see upon him, they wait for a glorious *Messias*, but the Lord forbiddeth them by *Daniel*, that Christs kingdome should not be a flourishing kingdome, by that vision which was shewne to *Nebuchadnezzar* of the foure Monarchies, represented by the foure mettals, by gold, silver, brasse, and iron; yet a little stone hewed without the hand of man should breake them all to peeces: It was but a little stone, baser than any of the mettals, to shew us, that although Christs kingdome in outward shew should be a base kingdome, wanting all worldly helpe, yet it should overthrow those great monarchies.

The third let of their conversion, is the misapplication of the Scriptures: When the *Ethiopian* did read the Prophesie of *Isai. 40: 3* 4. he doubted whether the Prophet *Esaie* spake of himselfe or of another there; and that he might not apply the Scripture falsely, therefore *Philip* was sent to him to teach him; but those unstable soules wrest the Scripture, and make a speech borrowed from those who put a man upon a racke, which causeth the man to speake that which hee never meant: So these make the Scriptures to speake that which they never meant: *He that churnes milke, shortly brings forth butter, and hee that wrings the nose brings forth blood. Pro. 30. 33.* So those who straine the Scriptures, bring forth a wrong sense. Take but this one example of wrong application, *Esa. 53. 8.* *translacione populi mei percussio ei infligitur, for the transgression of my people was he stricken;* but the Iewes perversly read the words after this manner, for the transgression of my people they were stricken; and *abner* gives the reason, because *Lama* signifies many, and not one: So *A. Braban* commenting upon *Esa. 53. 15.*

XXXXXXXXX 3 faith,

The third let of the conversion of the Iewes.

למ

The fourth let of the
conversation of the
Iewes.

לא למנות חיות

The fifth let of the
conversation of the
Iewes.

דבר גדול

דבר קטן

קליפות ו ליבות

The sixth let of the
conversation of the
Iewes.

falth, that *Laws* is spoken still of moe, and not of one; but we have proofes every where that (moe) is spoken of one, and not of many, *Pf. 11. 7. Esay 44. 13. Tob 27. 23. and Job 10. 23.* The Iewes since they gave Iesus Christ vinegar and gall to drinke, the Scripture to them is never sweet as the honie, and the honie combe.

The fourth reason that lets their conversion is, because they reade onely the five bookes of *Moses* now, neglecting the Prophets; they are wonderfull ignorant in them, where their testimonies are clearest concerning Christ; and notwithstanding the Prophets are called *mickra* from *kara, legere*, yet they reade them not; and therefore they are justly compared *Le ulmondib baiioth, vivis viduis*, to living widdowes, whose husbands love strange women, but neglect their owne wives at home; so the Iewes delight to read their *Talmud*, and *Mishna*, and *Cabala*, and such trash, and neglect the holy Prophets.

The fifth reason which hinders their conversion is, because they follow not the literall sense of the Scripture, but runne into Allegories, and they call these allegories *dabbor gadol, rem maximam*. And the literall sense of the Scripture they call *dabbor ceton, rem minimis momenti*, a thing of little worth; and they compare the literall sense of the Scripture to an halfe pennie candle, but the mysticall sense of the Scripture they compare to a precious pearle, which when it is lying hidde in some darke corner of the house, yet by the literall sense the halfe pennie candle they finde out their precious allegories, and that every Scripture hath in it *keliphoth* and *labhoth, corda & crustas*, the shell and the kernell, the shell they make the literall sense, and the allegoricall the kernell.

The sixth reason which hinders their conversion, is, because they preferre the *Talmud* to the Scriptures; and they

they say that the text of the Scriptures is like water, and *Mishna* like wine, and the *Talmud* like spiced wine, and that it is not possible that a man may swam water, wine, or spiced wine; but he that is a rich man or a learned scribe, should have all the three in readinesse; So they compare the Law to salt, *Mishna* to pepper, and the *Talmud* to spices: when a child is five yeares old, they admit him to reade the bible, when he is ten yeares old, hee is to read *Mishna*, and when he is thirteene yeare old, he is *filium praecepti*, and eats the passe-over; and observes their purifications; but when hee is fiftene yeare old, then they will have him to read the *Talmud*: but the high myserie of *Ezekiels* chariot, *Ezech. i.* which they call *opus Merkabha*, they will not have him to read, before he be sixtie yeares old. Therefore when *Iohannan* offered to teach *Eleazar* his Schollar *opus de Merkabha*, he answered very modestly *Lo kahet non incanni*, as *Aristotle* saith, *Iuuenis non est idoneus auditor moralis Philosophia*, A young man is not fit to be a scholler in morall Philosophie; so they say that young men were not fit to heare that great myserie of *Merkabha* before they were sixtie yeares of age.

Although there be some good sayings in the *Talmud*, which may serue us to cleare some places of Scripture, yet they should not dote upon it, and neglect the holy Scriptures: R. *Eleazer* said well, *Calefacias te ad ignem sapientum, sed cave a prunis eorum ne forte aduris*, warme thy selfe at the fire of wise men, but take heed that thou be not burne with the coales; so *malegranatum invenisti in medulla, et tu vesceat ut putrumen faciat*, thou hast found a pomegranate, eate the kernell, but take heed of the shell.

The seventh impediment is this, they will not suffer their children to be brought up in humane learning, and humane sciences; but they accurst him, *qui alue-*

Talmud in Megilla cap. 15. halieba 7 sequente 8.

משנה

Mishna they call those traditions which *Moses* delivered to them by word.

מרכבה

לא קשאי

The seventh let of the conversion of the lewes.

rit

vide secundam prefationem Eliæ in Moscorum reth.

Reasons proceeding from others which let the Jewes conversion.

בית הרפא

Cassiodorus in chronico suo.

his suam non didicerit sapientiam Græcorum, that is, who feedes a Sow, and learnes the artes and sciences which the Greekes professe, and therefore *Omnia exotica lingua est illis Barbara*, all other tongues are barbarous to them, and they accurse him as *Anathema, & descendit ad inferos, qui docet discipulum quem non deberet*, that is, who teaches a scholar who is a Gentile. *Elias Zevira* was greatly hated amongst his countrymen, because he taught the Cardinall of *Viterbia*, and some other Italians the Hebrew tongue.

There are other lets hindering the conversion of the Jewes which proceede not from themselves but from others: As first, the prophane conversation of the Christians is a great let to their conversion: The Lord objected to the Jewes that his name was evill spoken of amongst the Gentiles for their cause; so the Lord may justly now object to the Christians, that they make his name to be evill spoken of amongst the Jewes.

The second reason of hindering their conversion is the Idolatrie of the Christians, when they see Images set up and worshipped in their temples; they call their temples *Beth turphan, domum turpitudinis*; and when they see the Popish priests, they call them heathenish priests, or *Camilli*. The heathen brought in the abomination of desolation in the temple, of purpose to offend the Jewes: So *Elias Hadrianus* the Emperour, when he built *Ierusalem* againe, and called it *Elium*, that he might offend the Jewes the more, hee set in the frontispice of the temple a sow graven out in marbell stone.

Lastly, the Papists offend the Jewes, when they paint *Moses* with hornes, as wee see him painted so in some of their Popish churches: the reason why they paint him so, was the mistaking of the word *Keren*, which signifieth both a horne, and splendor, or brightness.

SECT.

SECT. 8.

Of the third estate of the Jewes when they shall be Ruchama. and first of their calling againe.

Things that are impossible with men are possible with God, *Matth. 19. 26.* When the children of *Israel* were in captivitie in *Babylon*, who would have thought that ever they should have returned out of it againe. It seemed like a dreame unto themselves; and yet by that we may be led to consider the estate of the captivitie of the Jewes now.

When the Jewes were to goe to the captivitie of *Babylon*, there was little hope of their returne out of the captivitie; and farre lesse when they lay so long in the captivitie; yet the Lord did shew them their restitution by sundry types.

First, by *Jeremie*, when they were to goe to the captivitie; *Jeremie* bought a field in *Anathoth* from his *Naclesonne Hananeel*, *Ier. 32.* because the right of the inheritance was his, and the redemption of the land, he subscribed the evidences, he sealed them and tooke witnesses, & weighed to him the mony in ballances, he took also the evidences of the purchase, both that which was sealed according to the Law and custome, and that which was open; first, he tooke that which was sealed according to the Law, that is, the letters in the which the commandement of God given to the Prophet, was set down, and a particular description of all the cautions which concerned the right; then there was an open contract which was confirmed by the Magistrate. Then he gave the evidents of the purchases to *Baruch* the son

Ruchama,

Types shewing to the Jewes their restitution from the captivitie of *Babylon*.

The type shewne to *Jeremie*.

Types shewing to the Jewes their restitution from the captivitie of *Babylon*.

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of *Merajah* in the sight of *Hananeel* his Vncles sonne, and in the presence of the witnesses that subscribed the booke of purchase, and before all the Jewes that sate in the court of the prison, after that he charged *Baruch* before them all, in the name of the Lord of Hostes; and put them in an earthen vessell, that they might continue for many dayes; Now when they had remained long in the captivity, and *Jeremie* and *Hananeel* his Vncles son were dead, & the Jewes who sate in the court of the prison, who would ever have thought that any should have come home to have possessed the land of *Anathoth* againe, but yet the contract was extant, which was kept in an earthen vessell all this time, and some of *Jeremies* posterity came home and inherited that peece of ground in *Anathoth*: So although the Jewes now have lien long under the captivity, and *Abraham*, *Isaac*, and *Jacob* with many thousands of men are all gone, yet because the covenant stands, and the contract of purchase; therefore they shall be restored to be spirituall heires of the covenant, for Gods mercy extends it selfe to a thousand generations.

The second type
shewed to *Jeremiah*.

The second type whereby the Lord shewed to the Jewes that they were to be called backe againe from the captivity of *Babylon* was *Ier. 24.* the two baskets of figges, which the Lord shewed unto him, the good figges, and the badde figges; the good figges signified the Jewes that were to be called home againe from *Babylon*, and the evill figges that could not be eaten signified *Zedekiah* king of *Judah* and his princes, and the residue of *Jerusalem* which remained in the land, and these that dwelt in *Egypt*, whom the Lord was to deliver to bee removed from all the kingdomes of the earth for their hurt, to bee a reproach, and a proverbe, a taunt, and a curse in all places, as the Lord had badde figges then, that were to bee destroyed; so the Lord hath of this

this captivity, now many whom he hath destroyed, and made of them a proverbe, a taunt, and a curse amongst the nations; But as all the figges of the first captivity were not badde, but some were very good figges, like the figges that are first ripe; so in this captivity now, the Lord hath reserved himselfe whom he mindes to build, and not to pull downe againe, and to plant, and not to pull up.

The third type of the calling of the Jewes from the captivity of *Babylon* was shewne to *Ezekiel*, chap. 37. a field full of dead bones; when the Lord brought the Prophet, and shewed to him those bones, and asked him, *Sonne of man can these bones live?* and the Prophet answered him, *Lord thou knowest*, then the Lord caused these bones to take sinewes and flesh, and skin, and at last there came a winde and put breath into them, and they did live; there was but small hope that these bones should live againe, yet when the Lord did breath upon them, then they did live. If a man should looke now with a naturall eye upon the dead and dry bones of the captivity of *Judah*, and were asked (as the Lord demanded the prophet) whether they should live againe or not? all his answer would be this, *Lord thou knowest*; but yet when the winde of Gods grace shall blow againe upon them, they shall revive from death to life, and they shall returne from the captivity.

The third type shewed to *Ezekiel*.

The fourth type of Gods mercy in delivering of the Jewes from the captivity of *Babylon* was shewne to *Zacharie*, chap. 5. 9. when hee saw two women carrying an *Ephab* betwixt the heaven and the earth; when they were carrying the wicked Jewes to *Babylon*, yet in the midst of his anger he remembers mercy, & carries them not on the wings of an Eagle, or a Kite, but on the wings of a stork, which signifies mercy, *Chafida misericordia*; and why may not the Lord who is gracious and mer-

The fourth type shewed to *Zacharie*.

cifull, remember those poore captives in their long desolation.

Ob. But their finnes have beene hainous, and great, and many in number:

Ans. But wee must remember that where sinne aboundeth there grace aboundeth much more, *Rom.* 5. 15. and that his mercy is above all his workes; The farther that these poore wretches have fallen from the Lord, his mercy is the more magnified in recalling of them: Gods mercy and mans miserie have not beene unfilie compared to the sunne and the moone, when the moone is farthest from the sunne, then the sunne gives his light most brightly to the moone; So when miserable sinners are farthest from God, then the sunne of Righteousnesse the Lord Iesus Christ shall bee pleased sometimes to shine upon them; And *although their sinne were as red as the skarlet, Isa.* 1. 18. yet he can make them as white as the wooll; The number of their finnes cannot hinder the pardon of them; *David* sayes *Psal.* 35. 7. *iniquitates transierunt caput meum*, that is, they were more in number then the haire of my head, & yet they hindred not the pardon of his sins; the Lord would not have *Peter* to pardon only seven times, or seven times seven times, but seventie times seventimes; Now if the Lord will have *Peter* to do this, how much more will he bee ready to pardon, who is the Ocean of mercy, hee that made the eye shall hee not see, and he that puts mercy in others, shall hee not bee mercifull; And if *Jonah* had pittie on his gourd, that grew up in one night, and withered in another, *Jonah* 1. 10. shall not the Lord then have pittie on his people, who were once a royall generation and kingly Priesthood. *1 Pet.* 2. 9.

Ob. But they have beene bloody murtherers of the Lord of life, blasphemers of his holy name, and haters of the Gospel, and of all those who incall upon the name

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of the Lord Iesus Christ; how can they then be saved?

Ans^w. Consider but the example of Saint *Paul*, and apply his example to them, and then ye may see how God shall shew mercy upon them; Saint *Paul* who was a Pharisee of Pharisees, that is a most precise Pharisee, *Act. 26. 5.* κατὰ τὴν ἀκριβοῦς ἀίρεσιν, which signifieth a most accurate separation from others; for zeale hee persecuted the church, *Phil. 3.* and hee procured letters to apprehend & binde the poore Christians, and caused many of them to blaspheme, *Act. 26. 11.* and what if *Paul* had been there when Christ was crucified would he not have cryed with the rest of the Iewes, *away with him, away with him*, would he not have said with the rest, *wee have no King but Caesar, and let Barrabas live, and Christ die*; yet for all his sins the Lord hath pardoned him, and why may he not shew the like pardon upon these poore sinners; And for there fearefull blasphemies, and manie insurrections let us observe but this one comfortable ground, whatsoeuer the Lord Iesus Christ was condemned for, that he absolves his children of; But Iesus Christ was condemned of blasphemie, and affecting of Cæsars crowne; therefore the Lords death shall acquite the repenting Iewes of their blasphemies against him, and of their mutunies and seditions against Caesar.

Now let us consider more particularly the calling of these Iewes: secondly, the manner how they shall be called: and thirdly, the end of their calling.

The first reason of their calling is taken from the promise made to their fathers, *Rom. 11. 27.* The Lord remembers the covenant made with *Abraham*, *Isaac*, and *Jacob*, both ascending and descending, descending he remembers *Abraham*, *Isaac*, and *Jacob*, then ascending, *Levit. 26. 43.* I will remember my covenant with *Jacob* and my covenant with *Abraham*; I will remember my covenant made with *Jacob* in *Bethel*, and I will remem-

God shewing mercy to *Paul* a bloody persecutor, shewes that God may be mercifull to the Iewes.

Whatsoever Christ was convicted for, of that he absolves his children.

Reason 1.
Of the calling of the Iewes.

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ber my covenant made with *Isaac* in Mount *Mariah*, and I will remember my covenant with *Abraham*, when hee cut the calfe in twaine, and past betwixt the partes thereof, *Ier. 34. 18.* God being mindfull of the covenant loves the Iewes, because hee loved their fathers, he loves the children also?

Quest. But what hope is there of the salvation of the Iewes, seeing they are enemies to the Gospel?

Ans. They are now (saith the Apostle) enemies, but yet this people are beloved of God, because of the election once made, for his election is not frustrate for the infidelity of those who hate the Gospel, seeing Gods calling and election are without change.

Reason 2.
Of the calling of the
Iewes.

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There shall come a deliverer from Sion, Rom. 11. 26. but it is better translated, there shall come a deliverer to *Sion*, *Est datus commodi*, so *Zach. 9. 9.* a King shall come to thee, that is, for thy profit, and there shall come a deliverer to thee; in the Hebrew it is *Goel*; *Goel* was the next of the kindred who had power to redeme the morgaged lands which their friends had morgaged, and had power to deliver them when they were captives, and they were the revenger of their blood; Christ being the Iewes *Goel* he will deliver them from their captivity.

Reason 3.
Of the calling of the
Iewes.

The third reason is taken from Christs intercession; *Father forgive them for they know not what they doe*; The efficacie of Christs intercession doth not onely extend it selfe to the Iewes who were living then, but also to the posterity to be converted, *Iohn 17. 20.*

Reason 4.
Of their calling.

The fourth reason, when the most ancient people of the world were captivate and destroyed, yet the people of the Iewes in all those changes and alterations, remained a people distinguished from all other people by their profession, a people dwelling by themselves, *Num. 23.* and having no meddling with other people whom the Lord

Lord would not have slaine but scattered, *Psalm 59. 11.* This shewes the wonderfull providence of God over them, and that they are reserved for their time of calling againe.

In the last dayes there shall bee a full conversion of the Iewes, *Apocal. 7.* when the foure Angels were forbidden to hurt the earth, and the sea till those 144000. bee sealed in their foreheads, of all the tribes of *Israel*; of the tribe of *Judah* were sealed 12000. and of the rest of the tribes as many, which prophetic according to the letter is to bee understood of the calling of the Iewes, because the *Israelites* there marked in the forehead, are expresse distinguished from the *Gentiles*, who are marked, and from other languages, *verse 9.*

The sixth reason, *Hos. 3. 4.* *The children of Israel shall remaine many dayes without a King, and an Ephod, and without a Teraphim, afterward shall the children of Israel returne, and seeke the Lord their God, and David their King;* Here are foure estates and conditions of the Iewes set downe, first when they had their *Ephod*, and religiously worshipped the Lord; secondly, when they had their *Teraphim*, and were Idolaters; thirdly, in their estate now, when they want both their *Ephod* and their *Teraphim*, that is, they are neither true worshipers of God now, neither are they Idolaters now (for they hate Idoles;) fourthly, when they shall returne to seeke the Lord, and *David* their King, then they shall bee *Ruchama*.

Saint *Paul* wishes to be accursed for his brethren the Iewes; this desire came from the holy spirit, therefore it must not bee frustrate; for God and nature does nothing in vaine.

Ob. But ye will say, can a man wish his owne damnation for the glory of God, and safety of his Church?

Ans.

Reason 5.
Of their calling.

Reason 6.
Of their calling.

Reason 7.
Of their calling.

A man is rather bound to preserve his owne life then another mans of equall condition.

Lactantius lib. 5. de iustitia. cap. 18.

A man is bound to lay downe his naturall life for the safety of his superiours.

A man is bound to lay downe his temporarie life for the spirituall life of his brother.

Ans. Wee have a naturall life, and wee have a spirituall life; wee should preferre our naturall life to another mans naturall life: A man is bound to preserve his owne life, rather then another mans of that same degree, when onely hee considers his life as his life; but when there comes in another respect as for honesty, vertue; or fidelity, one man might give his life for another, *Iohn 15. 13. greater love then this hath no man, when one bestoweth his life for his friend:* The two *Pythagoreans* are much commended for their mutuall friendship one to another; the one of them gave himselfe a pledge for the other, that if he should not returne at such a day to the Emperour, then hee should die for him; the day comming, and hee not appearing, his friend who lay in pledge for him was adjudged to die for him, and when they were leading him out to execution, his friend came and redeemed him, and entred in his place to be executed for him; the tyrant seeing these two such constant friends he quite them both, and wished earnestly that they would take him in to bee the hird friend to them: *Lactantius* inferre, upon this, that if it be a glorious thing to die for a friend, how much more glorious is it to die for Christ.

Secondly, a man is bound to lay downe his naturall life for the safety of those who are his superiours; And they put this case, If the King and the subject were in one ship, or the father and the sonne, the shippe breakes, and there is but one planke which cannot serve two to swimme out upon; In this case the subject is bound to quite the planke for the safety of his prince, and so is the sonne to quite the plancke for the safety of his father, *Indignus est vita qui vita sua authorem negligit*, hee is not worthy of life, who contemnes him who hath been the author of his life.

Thirdly, a man is bound to quite his temporarie life for

for the spirituall life of his brother; as Christ did; 1 *Ioh.* 3. 16. Hereby we may perceiue the great love of God, who was pleased to lay downe his life for us, ought not wee then to lay downe our liues for our brethren? and *vers.* 23. This is his Commandement that we love one another, as he gave commandement. This was his commandement, *Ioh.* 15. *That yee love one another as I have loved you*: And the reason of this is, because wee are members of one body, *Ephes.* 4. and 1 *Thes.* 2. 8. *so being affectionately desirous of you, we were willing to have imparted unto you, not onely the Gospell of God, but also our owne soules, because ye were deare unto us.* In the naturall body one member hazards it selfe for another, as the hand for the head; so should the members in the mysticall body doe.

Fourthly, in the defence of the Church a man may lay downe his naturall life, as *Sampson* did; and we have an example of this, 1 *Mach.* 6. 43. of one *Eleazar* surnamed *Savaran*, who perceiuing an Elephant greater than all the rest, and supposing that the King was upon him, *vers.* 46. he crept under the Elephant, and thrust him in the bellie and slew him, whereupon the Elephant fell downe upon him, and killed him; The fathers doe not condemne this act of *Eleazar*, but they commend him much for it, in that he layes downe his naturall life for the safetie of the Church.

Lastly, wee are to lay downe our temporarie life above all for Christs sake, as the martyres did, this farre wee see how we may lay downe our naturall life for others, but to lay downe our spirituall life for others, that wee cannot doe; a man may desire at some times the deferring of the injoying of the spirituall life for a while for the good of the Church, *Phil.* 1. 24. but hee cannot absolutely with himselfe to be *Anathema* for the good of the Church: *Paul* in a supposition wishes

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Ambros. li. 1. de officiis.

We are to lay downe
our temporall life for
Christ.

In a speech joyntly taken both the partes may be true which being separate, the one is true, and the other is false.

rather that he may be cursed, then the Iewes condemned; but hee wishes not this absolutely; In a speech joyntly taken both the parts may be true, which being separate, the one is true, and the other false: as *Elias* saith to *Ahab*, *The Lord hath not spoken by me if thou returne in peace from the battell*; this supposition joyntly taken is true, but sever the parts, then the one is true, and the other false, (*The Lord hath not spoken by mee*) that is false, (*Thou shalt not returne in peace*, that is true. Example 2. *Iob. 21. 25. If all that Christ had spoken and done had beene written, then the world could not containe those bookes* (*All that Christ hath spoken and done is written*) that is false (*The world is able to containe those bookes which he wrote*) that is true. Example 3. *1 Cor. 13. 1. If I should speake with the tongue of men and Angels and have not charitie, then I am nothing: Paul to be some thing, that is true, but Paul to be some thing and want charitie, that is false.* Example 4. *Gal. 1. 8. If an Angell from heaven should preach another Gospell he should not be beleevd; An Angell to be beleevd, that is true, but an Angell to preach another Gospell from heaven, that is false.*

So when wee desire a thing comparatively in complexo, the parts may be true, but severally we wish them not; Example. *1 King. 2. 26.* When the mother of the child wished the child rather to be given to her who was not the true mother than the child should be cur in sunder, yet she neither wishes the child to be cur in sunder, nor the child to be given to another: So Saint *Paul* wishes here rather than the Iewes shoul be cast away, that he should be *Anathema*; but hee wishes not absolutely that he should be *Anathema*, and that the Iewes should be cast away: Consider *Paul* as onely looking to his brethrens salvation, and then he casts all things behind his backe in respect of it; but when *Paul* turnes himselfe to the view of eternall glorie, and to the salva-

tion

When wee desire a thing in complexo, the parts may be true, and yet sever them they are false.

Paul cannot wish this absolutely to be accomplished for his brethren.

tion of his owne soule he cannot wish this, to be damned for his brethrens safteie, for a mans salvation should be dearer to him than all the world, yea, than the Church it selfe: This wish then was not an absolute wish which Saint *Paul* wishes here, but onely it signified his earnest desire to have his brethren saved; If he had considered this *vestitum omnibus circumstantiis*, he could not have wished it; Example, a man is condemned to die for some great offence, it is lawfull for his wife to wish her husband to live, because he is her husband, and the father of her children; but if she should wish him to live; and the wish were *vestitum omnibus circumstantiis* that is, she wishes him to live, notwithstanding he hath beene a notable malefactor and transgressor of the Law, that way to wish him to live were altogether unlawfull: so if *Paul* wished the safetie of the Jewes onely respecting their safetie, than this was a lawfull wish; but to wish absolutely his owne damnation (excluding himselfe from the Kingdome of God) this had beene a sinne and altogether unlawfull; If yee consider *Pauls* wish materially onely, setting aside other circumstances hee might be accursed for his brethren; but if yee consider his wish formally, with all the circumstances, he cannot be accursed for them; If ye consider Christs desire [*Let this cup passe*] materially onely, according to Christs infirmities as he was man, then he wisheth this cup to passe; but when he considers this cup formally with all the circumstances, then hee must drinke this cup for to expiate the sinnes of men, and satisfie the wrath of God, then he cannot let this cup passe: *Paul* then wishing the salvation of the Jewes with such an intensive and earnest desire moved by the Spirit of God to it, his desire must be fulfilled, and shall be fulfilled in the owne time, Every plant which the heavenly father hath planted shall not be rooted up, *Math. 21.*

Paul could not wish this *vestitum omnibus circumstantiis*.

Paul may wish this materially, but not formally.

13. The Iewes are a plant which the heavenly Father hath planted, therefore they shall not be rooted out.

Now we are to remove those objections which seeme to denie the conversion of the Iewes.

Object. 1. Let their eyes be darke that they may not see but bow downe their backe alwayes, Rom. 11. 10. Here it might seeme that the Apostle foretells the finall rejection of the Iewes.

Ans. The Apostle doth not foretell here their finall rejection, but their rejection for a time.

Object. 2. Hos. 1. 6. I will no more have mercie upon the house of Israel, but I will utterly take them away.

Ans. The Lord shewes here that hee will not call the tenn tribes backe againe to Israel, but as for the house of Iudah he promiseth to call them backe, but he promiseth not utterly to destroy Israel now, but in his owne time to call them backe againe.

Object. 3. Math. 21. Marke 11. Christ cursed the Figgetree saying, hence forth thou shalt never bare more fruite; and on the morning when the disciples passed by they saw the Figtree withered up. This tree signified the people of the Iewes, and it may seeme that they are so withered that they shall never bare fruit againe.

Ans. Saint Ierome writing upon the second of Habbakkuke saith, *in seculum* signifies a long time, but in *seculum seculorum*, signifies eternitie *et in aeternum*, here signifies *seculum* but not *seculum seculorum*.

Object. 4. 1 Thes. 2. 16. The wrath is come upon them to the uttermost; this might seeme to speak of their finall rejection.

Ans. The Apostle onely is speaking of the rejection of the Iewes for a time, who lived in his time, and who withstood the Gospel, and that he meanes not of a finall rejection, it is cleare, *Rom. 11. 8. God hath given them the spirit of slumber unto this day;* which shewes that they shall

shall not be alwayes in this sleepe of slumber.

Object. 5. Luke 18. 7. The son of man when he shall come, shall scarce finde faith on the earth: then it might seeme that there shall not be such a plentifull harvest in the Jewes conversion? •

Ans. Although there bee a great number of the Jewes who shall bee called in the latter times, that if they be compared with the Gentiles who are infidells, and with those who have heard the Gospell and fallen from it, they shall bee but few compared with them; and where there is greatest hope that faith should bee found, there will be greatest apostasie found, and faith will scarce be found amongst them.

SECT. 9.

Of the manner of the calling of the Jewes

AS a wise Physitian in curing of a disease remoues the cause first, before hee comes to cure the disease; the cause why they reject Christ was because the vaile lay upon their hearts, hee removes the vaile first, and then he cures them; *hee removes the waile first, the vaile of the ceremonies, Jer. 3. 16. In those dayes saith the Lord, they shall say no more, the arke of the covenant of the Lord, neither shall it come to minde, neither shall they remember it, neither shall they visite it, for that shall be no more done; The arke must be removed, the propitiatorie it selfe, and the place where the Lord rested, his strength and glory, that which the Angels delighted with stretched out neckes to looke into, 1 Pet. 1. 12. what should become then of the rest of the beggerlie*

He will take the vaile of the ceremonies from off their hearts,

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He will take away the ceremonies which was a scale of their subjection to the law.
Num. 5. 18.

He will take a stonie heart from them and give them a heart of flesh.

He will pricke and wound their hearts.

There mourning will be an exceeding great mourning when they repent.

elements, all were to be cast out: Secondly, hee removes those ceremonies which were the signe of the Iewes subjection to the law; for as a woman when she was married to her husband, put a vaile upon her head in token of subjection to her husband (hence it was that the woman suspected of adultery stood bareheaded before the priest, and untill the time that shee was cleared of that suspicion shee was not under her husbands subjection) even so the Iewes so long as they were married to the law, they were covered with this vaile, but being dead to the law they were freed from this husband, and the Lord tooke this vaile of their hearts.

Thirdly, because these two vailes had lyen so long upon their hearts, they brought on this great hardnesse upon them that their hearts became like an Adamant, *Zach. 7. 12.* The Adamant is so hard a stone that y^e can engrave no letters upon it untill it bee steeped in goates blood (as *Plinie* testifies) so their hearts were so hard that the law of the Lord could not be written on them untill they were steeped in the blood of Christ, then he writes his law on them, *Ier. 31.* This is the first part of the great Physitians cure, then hee will pricke and wound their hearts, he will keepe the same order in curing of them which he did at the conversion of the three thousand who were converted at *Peters* sermon; *Their hearts were pricked; Act. 2. 37.* So shall the hearts of the Iewes be pricked and wounded in their conversion; it will not be a little gash or wound that will open that impostume; but a great and a deepe lancing: then will follow exceeding great sorrow, and they shall looke upon him whom they have crucified; it will not be the sorrow of the publicane that will doe the turne, to knocke upon their breasts, or to cast downe their eyes, or to wash their bed with teares as *David* did, *Psalme 6. 6.* or to chaunter as a swallow or a crane, or mourne as a dove as *Ezekias* did, *Isa. 38. 14.* But this must bee a

great

great and exceeding great lamentation, as that which the Jewes took up at *Hadadrimman* for the death of *Iosias*, *Zach. 12. 11*. Their eyes did faile with teares, their bowels were troubled, and their livers were poured out upon the earth, when the breath of their nostrills the annoynted of the Lord was taken, *Lamen. 4. 20*. When *Iosias* was killed their common wealth decayed, and their Church got a fore blow, *Ier. 22. 18*. They lamented for him as one laments for their brother or sister; *Ah my brother, ah my sister, ah our Lord, ah our glorie*: They lamented for him as one mourned for the death of his first begotten sonne, or his onely sonne, *Zach. 12. 10*. When *Iosias* was killed, there was but a man killed; but when they killed our Lord, they killed the Lord of glory; when *Iosias* was killed, his death was honorable to him, he died in the warre; *2 Chron. 35. 24*. But when the Jewes killed our *Iosias*, he died an ighominious and shamefull death: When *Iosias* was killed, it was the enemy that killed him; and not they: But the Jewes themselves killed the Lord of glory: when *Iosias* the breath of their nostrills was killed, he could not breathe life into them againe, but our *Iosias* can breathe *spiritus vitarum* into them, *Gen. 2*. Therefore here is a greater then *Iosias*, and his death deserves a greater lamentation.

When they shall behold him, sundry look upon mens miseries diversly; some go by with a negligent eye as those who passed by the man that lay wounded in the high way, *Luke 7. 11*. they scarce tooke notice of him, neither were they touched with any compassion. Secondly others behold mens miserie with a gazing eye onely, as *Iobs* friends sate gazing upon him seven dayes, but with no compassion; thirdly, some behold their miserie, and are touched with some compassion, as when *Ioub* had killed *Amasa*, and lay wallowing in his blood in the

When they shall behold Christ whom they crucified, then they shall lament bitterly.

Ra cum beth, significeth to behold, with Delight, *Micha* 4. 11. Let our eye look upon Sion that is with delight to behold that which wee would have scene.

The finnes were the proper cause of his death.

the high way, 2 *Sam.* 22. 12. no doubt those who did see him were moved at the spectacle; fourthly some behold with delight, *Psal.* 22. 17. *they looke upon mee*, see *Psal.* 54. 9. But the Iewes heere they shall behold the Lord with a pitifull eye, as the other was a mercifesse eye, *Christus patitur jam, & Iudeus compatitur.*

They shall behold him whom they have crucified: Mōmus complained of nature, that shee made not man with a window in his brest, that man might prie into his heart, and see what was within the heart; but here the Iewes might see when they pierced the Lords side, what love was in his heart towards them, when hee shed his heart blood for them: when they saw Christ weeping for *Lazarus*, *Ioh.* 11. they said, *O how he loves him*, but they had greater reason to say, *O how hee love us*, when they saw him shedding his blood for them.

They shall behold him whom they have crucified. When they consider that it was their sins which crucified him, and that they were the proper cause of his death: they were not the occasion of his death, as *David* was of the death of the priests, when they gave him the shew bread to eate, although he takes it upon him, and sayes that he was the cause of their death; so they were not *causa per accidens* of his death, as when *Simon* of *Syrene* carried Christs crosse, he was but accidentally a cause here; they were not *causa adiuvantes*, helping causes; neither were they *concausa* as *Pilat* was in the death of Christ, but the proper cause were their great finnes: when a malefactor is executed, wee blame not the executioner, wee blame not the Iudge by whose sentence he is executed, nor the law, nor the Iury, but only the miserable malefactor himselfe; his destruction is of himselfe: *Solum peccatum homicida est.*

They will not deny their sinne now as the whore did who

who wiped her mouth, and said, she did it not, *Prov.* 30. 20. They will not transerre their sinne, as *Eva* did upon *Adam*, and the Iewes upon *Judas*, neither extenuate their sinne as *Aaron* did, but they will exaggerate and lay out their sinne to the full then.

The Monkes and Friers use to talke much of the nailes, the speare, the crowne, and the scourges which were the instruments of Christs death; but they insist not upon the proper cause, the sinnes which crucified the Lord of glory; but the Iewes then shall behold their sinnes which crucified their Lord: This beholding of the Lord crucified for them, and by them, will be a happie beholding to them; as they who looked upon the brasse serpent in the wilderness, were cured when they were stung by Serpents; So shall they be cured, when they shall behold Christ crucified this wayes.

As for their sorrow it shall be a sorrow not to be repented of, and although they sow in teares, yet they shall reape in joy; *Rachel* when her children were not, she would not be comforted; but they shall be comforted: But by what meanes? Even by the Gospell which they mocked and scorned; *εὐαγγέλιον* before they called *euangelina*, *Nuncium uanum*; but then the Gospell shall be the glad tidings of salvation to them; Then how beautifull shall the feete of those be, who bring the glad tidings of salvation to them: there shall then be an happie union, betwixt the Iew and the Gentile: The Iewes of old thought to have intailed the covenant onely to themselves, and would have had the Gentiles secluded from salvation and the meanes of it; therefore they say, that when the Law was translated into Greeke by the 70. that there was three daies darkenes, and they say, *fuit dies ille durus Israeli, sicut dies quo factus est uisulus*, that was as grievous a day to them, as that day on

A a a a a a a a

which

The Gospell shall be the meanes to comfort the Iewes.

יְהוָה יִשְׁמְרֵנוּ

Writum est in libro
de uita et moribus
Christi et eius discipulorum
et de rebus eiusdem
et de rebus eiusdem

What haired was be-
twixt the Iewes and
the Gentiles of old.

which the golden calfe was made; and they kept a yearely fast or humilation for that; This was in detestation of the Gentiles, because they willed not their salvation: But now they will be glad of this union; They called the Gentiles before uncleane, common, and dogges; they would no more eate with them, than if they had beene dogges: *Iob* when hee speakes of base men, *Iob. 30. 1.* he saith, *he would not have given their fathers libertie to eate with the dogges of his flocke*; The Iewes thought not the Gentiles worthy to eate with their dogges; but now they will be glad to sit downe and eate with them that come from the East, and from the West, then the multitude of beleevvers shall be of one heart breaking bread together in singleness of heart; And as the Iewes hated the Gentiles before, so the Gentiles detested the Iewes calling them *Verpi, Recusiti Appella*, and *Curti*; then shall all these differences be taken away, and they shall take the Iew by the skirt, and say, *Ezech. 8. 22. We will goe with you, for wee have heard that God is with you.*

This happie union shall make a way to the converting of other Heathens and Heretickes, and then there shall be great light for the understanding of the Scriptures, and hid places in the Prophets, yet not understood, and then knowledge shall abound as the water of the sea, and this shall be heaven upon earth, and one of the great dayes of the Lord; and the earth shall rent when the Iew and Gentile shall say, *Blessed is he that commeth in the name of the Lord*, the shout shall be so great.

When the Samaritans
were cast out of the
Church, it was a feore-
full excommunication.

When the Samaritans were excommunicated, it was a terrible day, they brought 300. priests, and 300. trumpets, and 300. bookes of the Law, and 300. boyes, and they blew with the trumpets, and the Levites sing-
ing cursed the *Cutsteans* in the name of *יהוה* or *Lehavah*.

Iehovah; and they cursed them with the curse both of the inferiour and superiour house of judgement; and they said, *Cursed is he who eats the bread of the Cutteans*, And let not a Cuttean be a Profelyte in Israel, neither have any part of the resurrection of the just: These curses they wrote upon tables, and sealed them, and sent them through all Israel, who multiplied also this great *Anathema*, or curse upon them: This was a fearefull rejection of the *Samaritans*, when they were cast out of the Church; but when the Jewes shall be called againe, what a great joy shall there be in the Church: Christ saith at the conversion of a sinner there is great joy in heaven amongst the Angels; what joy then shall there be in heaven amongst the Angels? when so many thousands shall be gathered to the Church againe: At Saint *Peters* preaching there were three thousand added to the Church; but now there shall be thousand of thousands added to the Church, and then the net shall be like to breake for the multitude of beleevers that shall be caught in it: A little before *Immanuel Tremelius* died, some that stood by desired to heare his *novissima*, or his last words, Heecried out, *Vivat Christus & pereat barabbas*: This was a joyfull speech to shew that he disclaimed Iudaisme, and was not like the Jewes who cried, *let Barabbas live, and Christ die*, will it not be a comfortable day then, when the Church of the Jewes shall all cry, *Vivat Christus, & pereat Barabbas*; this will be *canticum ex canticis*; a most excellent song.

Now for the joyning themselves to the visible Church, there can be no salvation without the Church, *Act. 2. 47. The Lord added to the Church daily such as should be saved*; And where there is a visible Church, to contemne it, and to separate themselves from it, that is a great sinne, and for such there is no salvation to be expected.

Draflumex Sopher Tanna
qui Tilmidemi dicitur.

Morinus in Pentateuchi
Samaritanum exercit. 1.

When the Jewes shall
be called to the
Church, this will be
a day of great joy.

Inter apothegmata mor-
ientinum habetur hoc.

The Jewes shall be
joyned to a visible
Church.

When they shall be gathered to the Church they shall be gathered sincerely not hypocritically.

When they shall be gathered to the visible Church; the number of them which shall be gathered to it shall be many, before this time there came to the Church but one of a citie, and two of a familie, *Ier. 3. 14.* but now houses, families, and tribes shall be gathered to it; But this must be understood *in toto comuni*, but not *in toto universali*, that is, there shall be many of them gathered to the Church, although not all. When they shall be gathered to the Church they shall be gathered sincerely and truly, they shall be there not as the chafe amongst the corne, but as good corne indeede: when the Iewish Church was in the integritie of it, many came to it for by respects, and not for the truths sake, some for feare became Iewes, and were circumcised in *Mordecai* his time, *Est. 8. 17.* So some for hope of gaine, as the *Sechemites* were circumcised, *Gen. 34. 23.* and some for credite, as *Herod the Idumean* caused himselfe to be circumcised that he might be the King of the Iewes: *David* when hee was King of *Israel* saith, that many strangers came to him, and fainedly submitted themselves to him, *Psal. 18. 44.* but the Iewes when they shall come to the Church, shall in truth submit themselves to Christ, and lick the dust under his feete.

The Iewes and the Gentiles make up one Church.

Thirdly, the Iewes and the Gentiles shall make up one Church then; The Iewes were before *Populus per se habitans*, *Num. 23. 13.* and had no medling with the Gentiles, but now they shall dwell together, and the name of Iew and Gentile shall no more be heard: The two sticke which represented *Ephraim* and *Iudah*, were not so closely joyned in the Prophets hand, when they became one *Ezech. 27. 17.* as the Iewes and Gentiles shall be, when they shall be joyned in one, and as the waters that runne into the sea, lose their names, so shall this name of Iew and Gentile be lost in this full union.

Fourthly,

Fourthly when they are once joyned to the visible Church, they shal not returne to the puddle of Iudaisme againe, as some of the Lewes doe now.

The Lewes who dreame of no other conversion, but of a bettering of their temporall estate, they imagine now, first that they shall be brought backe to *Canaan* againe: Secondly, that the temple shall be built againe, And thirdly that they shal live there under a flourishing King, one of their owne nation.

First they dreame that they shall be restored to *Canaan* againe; they hold this ground of *Canaan* to be as holy ever it was, and they hold it a curse that they cannot inhabite it now, and they count them most happie who happens to bee buried there, and if they cannot have that benefit, they thinke them happie who have but a handfull of the dust of that ground to besprinkle them after they are dead; and the wise men amongst them use when they come neare *Canaan* to kisse the borders and limits of it, and they use to roule themselves in the dust of that land, misapplying the words of the Psalmist, *Psal. 102. 14. Thy servants take pleasure in her stones, and favour the dust thereof.* They hold also that all their sinnes are pardoned who dwell in this holy land according to that, *Isa. 33. 24. the people that dwell therein shall be forgiven their iniquities;* and they say further, that hee who walkes but the space of foure yards of ground in *Canaan* is worthy of eternall life, and whosoever goes out of that holy land, they hold him an Idolater according to that, *1 Sam. 26. 19. for they have driven mee out this day from abiding in the inheritance of the Lord; saying, Goe serve other Gods.*

Moreover they hold that those who die out of this land of *Canaan* must be tumbled through the secret passages of the earth, while they come to the land of *Canaan*, and then they shall be raised againe, this the *Rab-*

The Jewes doe beleeye that they shall bee brought backe to *Canaan* againe.

Maimon. H. Mel. 8.
They hold still that *Canaan* is a holier ground then other land.

Maimonides H. mel. 3. 7
19th paragraphe sequenti
They hold those who die without *Canaan*, must bee tumbled through the caverns of the earth.

נִגְלוֹל מְחִלוֹחַ

אָפְ

They hope that the temple shall be built againe.

Saculum Templi.

Saculum Levite, 1 Sam. 1. 28.

Saculum servi habet.
Saculum servi profelyti
ad mortem, Lev. 25. 45.

Domus seculi, that is
the Temple.
Domus seculi sui, that
is the grave.
Anian Marcellinus
lib. 23.

bines call *Gilgull mechilloth*, *volutationem cavernarum*, a tumbling through the hollow parts of the earth.

They hope also that they shall bee restored to the promised land againe, & they trust that promise which was made to the people in the tyme of the first temple *Levit. 26. 42.* mislapplying it to their estate now, the words are *Aph ki utique recordabor federis mei*; *aph* in the Germane tongue signifies an Ape, and they rejoyce in this promise of their restitution to *Canaan*, that they keepe a yearely feast in remembrance of this, and they call this feast the feast of the golden Ape; and they say that those words are worthe to be written in golden letters, and they draw downe this אָפְ in *Aph* as ye may see in the text, thus we may see how those Apes play with the holy scriptures.

Secondly, they hope that the temple shall bee built againe, and stand to the end of the world; the disciples themselves were overtaken with this error that the temple should indure to end of the world *Mat. 24. 3.* And the reason was the mistaking of the phrase *Psalme 24. 7.* for the temple there is called *domus seculi*, *Lift up your heads ye everlasting doores*, but *seculum* with the Hebrewes signifies any long time; there is *saculum Levitarum*, that is 50. yeares, 1 Sam. 1. 18. *He shall abide before the Lord for ever*: so *saculum servi*, he shall serve his master for ever, *Exod. 21. 8.* That is till the yeare of Iubile, and there is *saculum servi profelyti*. The temple was called *Domus seculi*, to distinguish it from the grave which is called *Domus seculi sui*, *Eccles. 12. 5.* *Man goes to his long home*: It was not called *Domus seculi*, because it should last for ever, but for a long time; this second temple was never built againe, for when *Isaian* was about to build it there came a fire out of the bowels of the earth, and scattered them all; and yet they hope now that this their temple shall bee build

built againe, and whensoever they pray; they turne their faces towards the place where the temple stood; and they doe so reverence that place, that if they stand in need (*Laxare meatus suos*) (by this phrase of speech they signifie in modest tearmes the making of water) then they turne their backs from the temple, but when they cover their feete or *maiores meatus solvunt*, that is, when they ease nature, then they turne their faces towards the place of the temple, and their backs from it; so they hope that the temple shall bee built againe; hence is that forme of their prayer *Gloria nostra super te*, that is, the glorie and comelinesse which shall befall us in the third temple, wee wish that yee may bee partakers of it: but this temple shall never be built againe; *Iosua* cursed the man before the Lord that riseth up and buildeth *Iericho* againe, *he shall lay the foundations thereof in his first borne, and in his youngest sonne shall he set up the gates of it*. Whosoever went about to build this temple againe, the heaue curse of God hath alwaies followed them, for this conceit hinders them to looke upon him who is greater then the temples, and whereof the temple was but a type; when the Lord cast *Adam* out of Paradise, hee set up cherubims, and a flaming sword to keepe *Adam* backe, that hee should not eate of the tree of life any more; as the Lord tooke away all occasion from *Adam*, that he should not trust to get life any more by the tree of life; so least the Iewes should trust any more in the temple, the Lord hath taken away this occasion from them, that it shall never bee built againe; that they may looke to him who is greater then the temple, *Mat. 12.*

Thirdly, they hope that they shalbe united under one head, in their owne land of *Chanaan*, and that their dominion shall reach to those parts of the world. But they are wonderfull blinde in application of the prophecies some.

They hope that they shall bee united under one head who shall be a naturall Iew.

They hope that these
parts of Europe shall
be subject to them.

Sometimes they take the prophecies not to be fulfilled yet, which are already fulfilled; such is that place, *Lev. 26. 44.* Secondly, such places which are to be understood mystically, they expound literally as *Obad. 20.* the captivity of this host of the children of Israel, shall possess that of the Canaanites even unto Zarephath, and the captivity of Jerusalem which is in Sepharad, shall possess the cities of the south: This prophecie was fulfilled in part, when *Judah & Benjamin* were restored by *Cyrus* againe; But this prophecie is most to be understood mystically, & not according to the letter, for the ten tribes were never brought backe againe as *Judah* was; but the Iewes understand this prophecie of the captivity which were taken away by *Titus* and *Vespasian*, and they literally apply this to themselves, but falsely; By *Zarephath* they understand *France*, and by *Sepharad* they understand *Spain*, and so the *Chaldee* paraphrast paraphrases it *Sephania*, & they perswade themselves, that they shal be Lords and commanders of all those countries, that those Iewes who live abroad out of *Canaan* shall send yearly tribute to them into *Canaan* in token of their subjection to them, as when *Nehardagna* in *Babylon* sent a yearly tribute to *Jerusalem* in token of their obedience to them; So shall the Iewes who live abroad out of *Canaan*, send their yearly collection to *Canaan*, in token of their subjection to their King: but since the Iewes said that they would have no other King but *Cesar*, and refused *Christ* to be their King, they shall never have a King of their owne againe; they lived so long under the subjection of the *Romans*, and now they live under the Turkes for the most part; but when the Iewes shal be called againe, although they have not a King of their own nation, yet the Lord then shall incline the hearts of those under whom they live, to further them in the service of God, as hee moved the heart of *Cyrus* a heathen, to send home the captives

captives from *Babylon*, &c to further the worship of God.

Some of our Writers more subtilly than solidly, commenting upon the conversion of the Jewes follow them too reare in this conceit of their conversion, and they apply those places of the Prophets more literally than mystically; and they hold that the Jewes shall be restored againe to the land of *Canaan*, and that they shall live under a visible monarchy there, they describe as it were a new *utopia* to us, and they hold that the fortie fifth year after their conversion, they shall overthrow the great *Sultan* at the lake *Genesareth*, and this they goe about to prove out of *Ier. 31. 42.* *A woman shall compass a man*; that is, the weake nation of the Jewes, shall conquer the great Empire of the *Turkes* (whereof the meaning of the place is, *A woman shall compass a man*, that is, shee shall seeke whom shee may marrie; contrary to the common custome, for the man seekes the woman, and not the woman the man) these they call *Gog*, and *Magog*; and this battell shall be (say they) in *Canaan*, *Ezech. 39.* and after this battell, they shall dwell in *Canaan*, and the kingdome shall be setled at *Ierusalem*, and they shall be all united together under one head their King; then the Jewes from all places shall come to *Ierusalem*, and they shall be preachers of the glad tidings of salvation; Then the fulnesse of the Gentiles shall come in; and as *Cyrus*, when he besieged *Babylon* he diverted the course of the river *Euphrates*; so shall they divert the errors of the Antichrist, and they being converted, shall convert their brethren, not onely those who adhere to Antichrist, but also those who adhere to the Mahomet: This conceit that they shall be gathered under a visible Monarch to *Canaan* againe, is not unlikely to that dreame of fabulous *Esdras*, who tells us, *2 Esr. 13. 40.* when the ten tribes were carried away, and came to

Some of our Writers applies some places of Scripture more literally than mystically to the Jewes.

The conceit of fabulous *Esdras*, of the bringing backe of the ten tribes to the land of *Canaan* againe.

B b b b b b b b b b

Euphras

A vagabond Iew who
called himself the head
of those ten tribes, was
burnt at Mantua.

Euphrates, then the Lord caused the river to part it selfe, as *Jordan* was divided of old, then they went into a farre countrey a yeare and a halfe journey, where never man dwelt before, and so when they shall returne againe to their owne countrie, then the Lord shall cause the river *Euphrates* to give way to their passage home againe, as it did before in their going; but these dreames are quite contrary to the Scripture, for the Lord threatens that within sixtie five yeares after the captivitie of *Ephraim*, *Ephraim* shall be so broken, that he shall be no more a people, *Esa.* 7. 8. But this fabulous *Esdra*s dreames, that these ten tribes are now a mightie nation, and shall come home againe and possesse their owne land: A certaine vagabond Iew who called himselfe *Salomon*, and gave himselfe out for the King of these Jewes who dwell beyond the *Caspian* hilles, promised that he would bring backe that mighty nation againe; This man was apprehended by *Charles* the fift, and was burnt at *Mantua* in *Italie* for his counsonage and fallshood: The Jewes in their Cronicle which they call *Semach David*, call this *Saloman Mulcha*, and they adore him as a martyre: Are these the Jewes who will overcome the Turke? This gathering of the Jewes againe to *Canaan*, to live under a visible Monarch seeme to be almost as fabulous as the other.

And this may satisfie us, that they shall be gathered to some visible Church, both amongst themselves, and with the Christian Churches dispersed abroad, but that they shall be called to dwell in their owne countrie againe, that place, *Ier.* 23. 8. will not make this good, to misapply a place from the estate of the Jewes, after the first captivitie, to their restitution after their second captivitie; so that they shall returne to their ancient seats, and possesse every tribe his owne part, that they shall conquere their foes, that their soyle shall be as fruitfull

full as before, that they shall erect in the land of *Judah* a glorious Church, and that they shall be rulers farre and neare. These and such like promises are set out by way of allegorie in terrene similitudes, figuring our deliverance through Christ; but we must take heede that we doe not expound them really and literally as some men doe.

SECT. 10.

Of the end of the calling of the Jewes.

THe Lord chose not the Gentiles that he might cast off the Iewes, but that the Iewes and the Gentiles together might grow up in one bodie: The Lord cuts off some superfluous branches and loppes them, that others might be ingrafted in their place; He cut off those superfluous branches for a while to be ingrafted againe; And as when *Peter* cut off *Malchus* eare, Christ joyned it to his head againe; so the Lord shall ingraft those Iewes againe, who are now cut off, and after that the fulnesse of the Gentiles shall come in, all *Israel* shall be saved: By *Israel* hee meanes not that the Gentiles shall be saved, when some Iewes shall be joyned to them; for then he had revealed no mysterie here, for wee see of the Gentiles converted daily, and of some of the Iewes also, but he is speaking here of *Israel* according to the flesh, and not of *Israel* spiritually; Hee is speaking of their conversion.

The Lord casts off the Iewes for a while, that heo might stirre them up to a holy emulation; and the Apostle compares them here to two running in a race, God is *spalding* here, the master of the race, *spalding* or the

The end of the conversion of the Iewes.

The Lord cast off the Iewes, is for a while to stirre them up to a holy emulation with the Gentiles.

Bbbbbb 2 reward

reward is eternall life; *in this* those who runnes in the race; are the Iewes and the Gentiles, *in this* or the spectators are the Angels; what were all the Olympick games, if they were compared with this running? But in this race they that are first, shall be last, and the last first, but in the end they shall be equall when the conversion of the Iewes, and the fulnesse of the Gentiles shall kisse one another.

SECT. 10.

The reasons why the Christians should be so earnest for the conversion of the Iewes.

The first reason why the Gentiles should love the Iewes.

First, we should love the Iewes for their good fathers sake, *Abraham, Isaac, and Jacob: David loved Me- phibosheth*, although he was but a dead dog, *1 Sam. 9. 8.* for his good father *Jonathan*'s sake. So wee should love the Iewes, although they be but as dead dogges, for their fathers cause.

Reason 2.

Secondly, because Christ is come of them according to the flesh, who is blessed for ever.

Reason 3.

Thirdly, wee should love the Iewes because the Gospel came first from them to us: *Peter* planted the first Church of the Iewes at *Jerusalem*, *Act. 7.* but when there arose a persecution at *Jerusalem*, the Church of the Iewes was scattered amongst the Gentiles; then they were like a little leaven which leavened the Church of the Gentiles.

Reason 4.

Fourthly, we should love them because they have faithfully kept the Scriptures, and transmitted them to us uncorrupted; Christ saith to them; *How ready you in*

your

your Law: *Iohn 8. 17.* that is, in the Law which was concredite to your custodie, they were *capſarij ecclesia* as *Auguſtine* termes them, *codicem parat Iudaicus credit christiannus*. They were like unto a lanterne that gives light unto others, but sees nothing it selfe; they are *monitores veritatis*, although they were in darke-nesse themselves as *Baalam* was.

Fiftly, because they had such a care of us, when wee were out of the covenant; therefore wee should have a mutuall care of them, beeing out of the covenant, they say *Cant. 8. 1.* *We have a little sister what shall we doe for her*, so should wee say, wee have an elder brother, what shal we do for him; *Noah* prayed of old, that *Iaphet* might be perswaded that he might dwell in the tents of *Shem*, and so did *shem* himselfe, *Gen. 9. 27.* The purpose of the Lord there is to shew that cursed *Cham* should be deprived of all dignitie in his fathers familie, and be but like a slave: there was a threefold dignity of old in the family, first of the Priesthood; secondly, of the double portion; and thirdly, of the private government. Now *Noah* by a curse takes away all these from *Cham*, and he bestowes all upon *Shem*, and *Iaphet*; hee bestowes upon *Shem* the priviledge of the Priesthood, and therefore he sayes *Blessed be the God of shem*, and hee gives to *Iaphet* a large portion of the earth, which we see afterward accomplished by experience, for who enjoyed the largest possessions of the earth? were they not the *Assyrians*, *Caldeans*, *Persians*, *Greekes*, *Romans*, *Turkes*, *Saracenes*, and *Moscovites*? *Shem* as the Priest of God, prayed for the conversion of these nations *Iaphets* posterity so *Iaphets* posterity now pray; that *Shem* may dwell in their tents and bee converted againe: the primitive Church prayed much for the establishing of the *Roman* Empyre, because the Anti-christ should not come while he who withheld, was ta-

Reason 5.

ken out of the way, This is while the *Roman Empyre* was removed, who kept downe the Antichrist: The prayer of the Church is now, *come Lord Iesus come quickly, Rev. 22. 21.* Then wee must pray earnestly that the signes preceding might bee fulfilled; and this calling of the Iewes is one of the most notable signes.

The conversion of the Iewes serve much to the compleating of the mysticall body.

Lastly, the conversion of the Iewes serves much for the compleating of the mysticall body of Christ, there is an *νηψια*. or emptines in that mysticall body, *Rom. 11.* untill the Iewes be brought in; When *Naomi* returned home to *Bethlehem* wanting her husband, and her sonnes, shee said, *Plena egressa sum, sed reverteror vacua, I went out full, but the Lord hath caused me to returne empty, Ruth. 1. 21.* when the Church wants the Iewes, it is emprie as it were, and they with us make up one perfect body.

SECT.

SECT. II.

How thankfull the Jewes should bee to God for their conversion againe.

THe Casuistes propound a cause, whether they are more bound to God, who stand and have not fallen, then those who have fallen & are restored againe by grace; and they shew, that they are more bound to God who have fallen & are stor'd againe by grace, then those who have not fallen at all; and the reason is, although the gift of perseverance in innocencie of it selfe bee greater, and more to bee desired then that gift which is bestowed upon the penitent; yet that gift which is bestowed upon him, is greater then the gift of continency in goodnesse, and therefore in this respect, the penitent is more bound to thanksgiving; The penitent before he fell he had the same gift of grace bestowed upon him, which hee had who stands, and when the penitent fell, it was not for defect or want of grace, but onely because he abused this liberty & freedome, and did not use that grace which was offered to him; and so in the time of his fall he was equally obliged to God with him who stood; for it was a greater benefit to him that the Lord suffered him all the time, and gave him leasure to repent; stirring him up againe to repentance, then pardoning him of his sinne, and restoring him to righteousness: all these being considered hee was more bound to thankfulnessse, then hee that continued still and fell not, for the remission of one sinne to a sinner should bee highlier thought of, then the hope of life eternall, and the righteousness that others stand in, for as the malefactor when hee is delivered from the fire

Lesius de gratitudine.
How thankfull the Jewes should bee when they are called againe.

Whether they are more bound to be thankfull to God, who have not fallen, or those who have fallen, and are restored againe.

Whether the Iewes
or Gentiles bee more
bound to God for offer-
ring pardon to them.

fire to the which he was adjudged, will no lesse esteeme of that benefit, then a good man would doe if a kingdome were bestowed upon him, for the freeing of a man from the greatest evill is even as he should bestow the greatest good upon him: this is the case betwixt the Angels who have not fallen, and man.

Now the second case is betwixt the Iewes and the Gentiles, which of them are most obliged to God in offering pardon of sinne to them: Christ cleares this by the parable of the two debtors, hee to whom most was forgiven, was bound to love most: now if wee shall consider the great finnes of the Iewes, and the pardon offered to them, and calling of them to repentance, they are more bound to thanksgiving then the gentiles: Neither can that parable of the forlorne sonne, and of his eldest brother who stayed at home bee applyed to the Iewes and the Christians, although the Iewes were the elder brother who stayed at home alwaies with their father, and the gentiles the younger brother who went away as the forlorne sonne.

The

The prayer of THEODORVS
BEZA, for the conversion of
the Iewes.

Lord Iesus, thou justly re-vengest the contempt of thy truth, and that ungratefull people of the Iewes, deserves most severely to be punished, but Lord remember thou thy ancient covenant, and looke upon those poore wretches for thy Names sake; and grant (Lord) unto us, upon whom thou hast bestowed such great mercies, that we may daily grow in grace, and that wee be not instruments of thy wrath against them, but rather by the knowledge of thy word, and by our holy conversation, they may be drawne to the right way againe, and so at last that thou maist be acknowledged of all nations and people, and may be glorified for ever. Amen.

FINIS.

Cccccccccc

בְּרַךְ נֹתֵן לְיַעֲקֹב כֹּחַ

וּלְאֵין אֲנִים עֲצֻמָּה יִרְבֶּה

*Benedictus, qui dat lazzo robur,
Et cui non sunt vires, ei rubur multiplicat.*

*Perlegi hunc librum cui titulus est tractatus de
quadrageimis filijs degeneribus, Atheo, Mago Ido-
latra & Iudeo, in quo nihil reperio sane fidei aut
bonis moribus contrarium, quo minus cum utilitate
publica imprimatur.*

Tho. Weekes R. P. Episcop.
Lond. Capell. domest.

Errata.

Page 3. line 11. for Achavon read Acharai. p. 113. l. 24. for farthest r. farther.
ibid. l. 27. for both r. bur. p. 135. in the mar. dele (all lunaticks are not dæ-
moniacks. p. 150. l. 6. adde *δενον*. p. 207. adde in mar. (*le pi tehoua*) in mar.
p. 113. l. 22. for *α τρον* r. *αυτρον*. p. 259. l. 14. adde (to worship Baal, or to hale
betwixt God and Baal) p. 279. l. 20. for or. r. and. p. 319. l. 5. for so. r. Sow. p.
336. l. 13. for (the world is able to conaine those bookes which he wrote. r.
(the world could not conaine the bookes that should be written of him)
p. 9. l. 21. for *Iohu*. r. *Iesbua*. p. 300. l. 3. for might revenge. r. might not revenge.
p. 32. l. 34. for greater. r. great. p. 146. l. 11. dele therefore. ibid. l. 13. for circula-
rum. r. circularem.